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TWO ESSAYS ON ANALYTICAL PSYCHOLOGY

By C. G. JUNG, M.D., LL.D.

Authorized Translation by H. G. and C. F. BAYNES

First Essay.—The Unconscious in the Normal and Pathological Mind.

Second Essay.—The Relation of the Ego to the Unconscious.

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ORIGINAL PAPERS

THE SYNTHETIC FUNCTION OF THE EGO ¹

BY

H. NUNBERG

VIENNA

According to the hypothesis of Freud the ego is a part of the id, the surface of which has become modified. In the id there are accumulated various trends which, when directed towards objects in the outside world, lead to a union between these and the subject, thereby bringing into existence a new living being. These libidinal trends are ascribed by us to Eros, in the Freudian sense of the term. Our daily experience teaches us that in the ego also there resides a force which similarly binds and unites, although it is of a somewhat different nature. For its task is to act as an intermediary between the inner and the outer worlds and to adjust the opposing elements within the personality. It achieves a certain agreement between the trends of the id and those of the ego, an agreement which produces a harmonious co-operation of all the psychic energies.

The period when the psychic harmony is most complete is probably that of earliest infancy, when the id's every impulse finds direct fulfilment in the ego (ideal-ego). This state must very soon suffer various disturbances, most likely when there first arises a tension due to some craving and when gratification does not ensue.

Later on the psychic harmony, which probably corresponds to the condition within the 'ideal-ego', is disturbed by the development of the super-ego and the subject's increasing adaptation to reality. The more power these two factors acquire over the ego, the more energeti-

¹ Based upon a paper read at the Eleventh International Psycho-Analytical Congress, Oxford, July, 1929.

cally do they oppose that tendency which has hitherto held undisputed sway over it—the tendency, namely, to translate into *instant* action and to contrive gratification for every instinctual claim made by the id. Only selected, ego-syntonic strivings are admitted to gratification: the rest are repudiated. If the ego were to indulge all the trends in the id, it would come into conflict either with reality or with the super-ego. If, on the other hand, it complied with all the requirements of the super-ego or of reality, it would encounter vigorous resistance on the part of the id. The antagonism of the separate psychic institutions is, however, not permanent: as a rule a balance is struck between the opposing forces.

The tendency constantly to bring about a reunion between the ego and the id or to preserve their unity never wholly dies out, though in individual cases it may suffer disturbance. In this self-sufficient unity the id finds in the ego the gratification of its narcissism. An unmistakable effort is made to cancel the differentiation between the ego and the id and to reunite and fuse the diverging psychic forces.

Up to the point at which the super-ego is established, the ego's task is a simple one: it has only to act as an intermediary between the inner and the outer world, between the id and reality. But, once the super-ego is fully developed, the task becomes more complicated, for the ego is called into action on several fronts at once. (1) It reconciles the conflicting elements in the autonomous instincts within the id and allies them one with another so that there is unanimity of feeling, action and will. (*The ego tolerates no contradiction.*) (2) It brings the *instinctual* trends of the id into harmony with the requirements of reality. (3) It strikes a balance between the claims of the super-ego and of reality on the one hand and of the id on the other.

Ultimately, then, the harmonious co-operation of all the psychic forces is restored. The introduction of the super-ego does indeed make this co-operation more complicated, but it by no means destroys the psychic harmony.

In every-day life we readily recognize this part played by the ego as an intermediary and a binding force. It develops slowly and has many aspects. Its earliest and clearest manifestation is in the Œdipus constellation, when the super-ego is being formed. The ego's method of defending itself from the dangers of the Œdipus situation is that of assimilating (ideationally) the id's objects and also the instinctual trends relating to them; this it does by identification. The objects thus assimilated into the ego are held together by the bond of feelings

and affects corresponding to these instinctual trends. Hence, through the process of identification, certain instincts and objects which are not consonant with the ego are not merely warded off; they are also united, modified, fused, divested of their specific element of danger and transformed into a new psychic creation—the super-ego. We see then that this new creation is a product of the ego and arises out of the assimilation of insupportable inner and outer stimuli. It is in this process of assimilation that we have the first and plainest manifestation of the ego's influence as an intermediary and binding force, that is, of its synthetic function. But the ego's capacity for synthesis manifests itself, during the formation of the super-ego, not only in its mediation between the inner and the outer world and its assimilation of the two, but also in the manner in which it unites, modifies and fuses the separate psychic elements within itself. The synthetic capacity of the ego manifests itself, then, as follows: it assimilates alien elements (both from within and from without), and it mediates between opposing elements and even reconciles opposites and sets mental productivity in train.

We cannot make any final pronouncement or any very far-reaching conjectures about the innermost nature of ego-synthesis. But even a superficial survey reveals a clear analogy to the id, to those of its components which strive to unite and to bind—in short, to Eros. And, since the ego is derived from the id, it is probably from this very source (Eros) that it acquires its binding and productive power.

* * *

The function of passing negative judgements is, in Freud's view, derived from the instincts of destruction. Consequently we need have no hesitation in tracing to the libidinal instincts that of passing affirmative judgements. I hold that these instincts also constitute one of the roots of causal thinking. In this connection, however, it is not causal thinking *per se* which interests us, but the motive which impels us to such thinking—in a word: the need for causality.

Before discussing this point in detail I want to lay special stress on the fact that it is by no means my view that the need for causality is derived exclusively from libidinal tendencies. Assuredly other factors come into play, such as, for instance, the mastering of reality. I am not here concerned with the principle of causality but with the need for causality in general.

In the structure of certain paranoid delusional systems we are impressed by the fact that, when once an idea or sensation has emerged

into consciousness, the subject clings to it and endeavours to rationalize it and to establish its causal relations. The seeking and finding of such relations, i.e. the connecting of two facts in such a way that the second is shewn to be conditioned by the first, is certainly a preconscious psychic activity, which constantly manifests itself in every-day life, quite apart from schizophrenia. It is called 'rationalization' when the causal relation discovered is a fictitious one, giving an illusion of fact where none exists. In the genesis of delusions rationalization seems to play the same part as that played in other preconscious thought-processes by *secondary elaboration*, which reconciles such antitheses as are too abrupt and fills up gaps in our thinking. We encounter it again where the ego has not wholly succeeded in distorting the unconscious processes by repression. Where repression has been most unsuccessful, as, for instance, in schizophrenic disturbances in which the repressed material manages to gain direct access to consciousness, rationalization is most plainly in evidence. Here things which are wholly irrelevant to one another are quite uncritically brought into causal relation because, as I have already said, the ego has a tendency to unify and to connect, and is obviously unable to tolerate very sharp contradictions. But if the ego has undergone complete disintegration as a rule it no longer even essays the secondary elaboration of unconscious wishes and phantasies, or else, if the attempt is made, it is so clumsy that the meaning of the unconscious material is scarcely distorted at all and can be immediately recognized.

So the business of rationalization, as the psychic processes go on, is to establish a causal connection between certain antagonistic elements in our thinking, to fill up the gaps in it and so to give it the semblance of being subject to necessity and reason.

The fact of rationalization seems to me less mysterious than the passionate eagerness with which all men (even the most primitive) seek after the 'first cause', that is, the apparently *primary need for causality*. The more a man lacks the critical faculty the easier is it for him to discover a causal basis for his actions and thoughts. We can see this clearly when we observe children. In most forms of schizophrenia this need is so imperative that we can almost regard it as typical, and even certain obsessional neuroses, in which the patient is compelled constantly to ask questions, are based on this same need.

We do not know what is the origin of the need for causality. But when we recollect that in children the compulsion to ask questions is derived from their desire to inquire into sexual matters, the path we

must follow in order to reach some understanding of this problem seems clearly indicated.

One special form which the child's obsessional questioning takes is the inquiry about the origin of things and its real reference is to the genesis of human beings. The child's craving to *know*, manifested in this question, is the psychic representative of the infantile sexual instinct, and in particular of the instinct of reproduction which biologically does not come to maturity until puberty. Now these two instincts are united in Eros, which according to Freud represents the sum of all the life-instincts, whose aim it is to bind together and unite two separate living beings in order that from them there may proceed a new living being. The compulsion which man is under to inquire into the first course of the world of phenomena—the need for causality—is accordingly the sublimated expression of the reproductive instinct of Eros. That which in the id appears as a tendency to unite and bind together two living beings manifests itself in the ego also as a tendency to unite and to bind—not objects, however, but thoughts, ideas and experiences. Thus, in the need for causality the binding (synthetic) tendency of Eros reveals itself in a sublimated form in the ego. It would seem that this need represents a very important principle—that of connection—in the psychic realm as a whole.

That traces of primary instinctual attitudes still lurk behind this need is evident in our every-day modes of speech. In the common parlance of the present day the cause of a phenomenon is often personified and a causal significance is assigned to events, which exists only through identification with mankind. To give only one of countless examples, we speak of 'fruitful rain', though the rain in itself has no fertilizing property but can only, by means of the soil, produce certain changes in plant-life, so that the already fertilized plants are stimulated to a more abundant growth. If we examine the causal links in a schizophrenic's chain of thought, we nearly always come upon personified (animistic) causes, and, as a rule, the last link is a rationalized explanation of the genesis of the world and of human beings. The ego assumes a function of the id—namely, of Eros—and this function loses its sexual tinge simply through the transition from the one psychic system to the other.

* * *

Every piece of research has, after all, a practical purpose, and this fact is especially obvious in empirical science. The object of research is to fathom the laws of nature and so make man independent of them

and able on his own account to create something new. The same principle, I think, governs creative art. One of my patients began, while she was having treatment, to study drawing and painting. She described her creative work as an artist as follows: 'When I copy a subject (a living model), I feel as if with every line and stroke I were appropriating part of him by touch and that I do not really get to know and understand his nature until I absorb it into myself. When I have done that he belongs to me. Then, if I want to draw him from memory, I am completely independent of him as an actual object: I can reproduce that from within myself as often as I like'. This artist learns to know another being by allowing her ego to absorb and assimilate it. The (originally alien) object then belongs to and is united with herself. Then, and only then, can she do creative work and develop from within herself the capacity for production. Her analysis showed that her artistic creative power, which ventured to reveal itself only after she began the treatment, was motivated by unconscious phantasies, the content of which was the incorporation of her father's genital and the subsequent bearing of a child.

Scientific, artistic or social creative work is the ego's extension in a sublimated form of the reproductive efforts of the id, or, as we may say, of the creative faculty of Eros.

* * *

The ego's tendency to unite, to bind and to create, goes hand in hand with a tendency to simplify and to generalize. Once more it is in schizophrenics that this is most evident. In this disease, and especially in its paranoid forms, wholly irrelevant thoughts are connected and events and experiences intermingled which are directly contradictory. We see clearly revealed the tendency to crystallize, out of the chaos in which these patients find themselves, a conception of life which shall have unity and contain no contradiction. They think that by generalizing they can assemble as it were under one roof not only all their contradictory delusions, but the experiences belonging to the inner and the outer worlds, and construct a novel 'philosophy of life' *adapted to themselves alone*. Actually, it is that of a mind deranged—out of range of reality. As a rule, this philosophy turns out to be a cosmology, based on the problem of the genesis of man. This tendency of the ego to simplify and to generalize is yet another manifestation of its synthetic function. We can see at once that this function is subject to an *economic principle*, in deference to which the ego *economizes* expenditure of labour. For instance, when it fuses two opposites

into a unity, it performs only one piece of work—that of fusion—instead of pouring out energy in various directions in a conflict of ambivalence.

Thus the synthetic function of the ego does not merely unify the whole personality ; it simplifies and brings economy into the ego's mode of operation. Children and primitive men have not developed a unified ego. They are able to harbour contradictions not only of thought, but also of feeling and action. With further development the ego becomes more unified in its aims and endeavours ; with the total disintegration of the personality the ego's synthetic function fails altogether. When, on the other hand, its stability is not gravely threatened but it yet retains a certain measure of constructive energy (as in the paranoid forms of schizophrenia), its synthetic operations are immeasurably extended : whatever has any access to it is *indiscriminately* connected and fused, the result being new psychic productions of the most bizarre character. This is an exaggeration and a distortion of the ego's synthetic function (cf. many philosophical systems). It seems that in conditions such as that of schizophrenic disintegration, where Eros is most seriously menaced by the loss of object-libido, the ego makes the greatest efforts after synthesis.

* * *

By virtue of its primary propensity for mediation and combination the ego has to undertake as one of its principal tasks the solution of the conflicts between the different parts of the personality. The solution will take whatever form the ego finds most satisfactory for the adjustment of opposing factors ; it may be sublimation, or change in character, or neurosis. If the intermediary fails altogether in its function, the result will be a psychosis, the subject either passing into a state of mental hebetude or falling a prey to his uncontrolled instincts.

Like so much in the psychic realm, sublimation is the result of a struggle within the ego. The solution of the Œdipus complex in childhood already implies sublimation, for with the formation of the super-ego the earliest moral (social) sense is developed. As an illustration of this I may quote the choice of a profession made by a certain woman. It is a good example because as a general rule the process by which sublimation has been effected is clearest when it has been difficult. This woman's father, himself a physician, was strongly opposed to her studying medicine, but at last she overcame his objections and was allowed to begin. At the end of her first year as a student, she married. Although she was most enthusiastic over her medical work and had

passed her examination with distinction, she now wanted to give up her training. But before this she had tried to persuade her husband, who was a student in another faculty, to take up medicine instead. Her motive for abandoning the profession she had chosen of her own free will is to be found in the following train of thought : If her husband were a physician, she could not become one too, because she felt that, if he adopted her father's profession, all that remained to her of her relations with her father might still be vicariously preserved. The lines of her sublimation were those usually followed when the super-ego is set up : (1) the libidinal object and the instincts focussed on it were absorbed into the ego, and (2) by the processes of identification and of deflection of the instinct from its direct aim, the object was renounced. In the ego object and instinct were united, the former as a (now unconscious) idea, the latter as an instinct deflected from its primary aim, i.e. as psychic energy, desexualized libido, which in this patient found an outlet in study and later in professional work. When she found her object and could give direct expression in life to the instinct, she was ready to cancel the sublimation.

Of course the process just described does not exhaust the problem of sublimation. The only other point that I want to mention here in that connection is that a similar process is at work in the evolution of one of the many character-types, that, namely, which is met with as a reaction-formation in obsessional neurosis. Here again the instinct is deflected from the object to the ego and, as in sublimation, absorbed into the ego, assimilated by it and elaborated so as to reinforce some former character-trait, hitherto possibly scarcely noticeable. In sublimation, however, the object is no longer the goal of direct sexual strivings, whereas in changes of character this may well be the case. In obsessional neurosis, for example, the objects of the direct libidinal impulses may to a greater or lesser degree be preserved in consciousness.

* * *

Another issue to the psychic conflict may be that of neurosis. Freud himself conjectures that in the epinosis the ego has joined forces with the symptom in a kind of symbiosis.² My own view, however, is that we see the effect of the synthetic operation of the ego not only in the final phase of symptom-formation but already at the beginning of the illness. This synthetic function even seems to be

² Freud : *Hemmung, Symptom und Angst*.

made use of in the actual neuroses as soon as the painful sensations have to be mastered. Let us take as an example schizophrenic hypochondria. This disease is the result of particular painful states of tension in the bodily organs. The change in the state of these organs is felt by the ego to be not merely painful but something foreign to itself. This alien influence perpetually stimulates it, and therefore must at all costs be mastered. Now the schizophrenic's attitude towards such physical sensations is typical. Hypochondriacal delusions are formed, the purpose of which is *psychically* to overcome and master these disorders, which the ego always feels as an injury to its narcissism. In the first phases of the disease this purpose is generally accomplished by the patient's endeavouring to re-establish the ideal-ego (which seems to him to have perished in his illness) by means of hypochondriacal ideas. Damming of the libido has produced organic disturbance, which is felt to be painful. This is now absorbed into the ego and worked over psychically, serving on the one hand to satisfy the need for punishment and, on the other, to compensate for the ego's injured narcissism. Hence, that which was originally felt to be painful and alien now incites the ego to increased synthetic activity, the result being that what it rejected at the outset it now under certain conditions assimilates and converts into an integral part of itself. This mode of defence is resorted to in identification also. The meaning of it is as follows: If I cannot withstand the enemy in any way, I will ally myself with him and so render him harmless (cf. the origin of the super-ego in the Oedipus complex).

It is not only in schizophrenic hypochondria that the power of the ego to assimilate and to unite comes into play; it manifests itself also at the root of all other actual neuroses in the 'working over' of the actual-neurotic nucleus. Thus, out of the symptoms of neurasthenia the ego produces conversion-hysteria. The physical sensations of neurasthenia are, from psychic motives, still adhered to by the ego long after they have actually ceased to exist. It is easy to picture how it transmutes anxiety-neurosis into psychoneurosis (phobias, obsessional neurosis).

The ego's attitude towards the symptoms of actual neurosis is noteworthy. It works over the symptoms of neurasthenia, anxiety-neurosis and hypochondria, producing a *new* formation, namely psychoneurosis. The symptoms of the actual neurosis are assimilated, and that which is felt by the ego to be alien and injurious to itself is introduced into the psychic structure and utilized for the development

of the psychic disease. Once more, as in schizophrenic hypochondria, we receive the impression that the ego is spurred on by actual neurotic symptoms to further feats of synthesis. Nevertheless, it assimilates the actual neurotic symptoms only when they are still accompanied by a *neurotic conflict*. We know that such a conflict arises when the subject has to master instinctual demands not consonant with the ego. If these demands are pressed so vigorously or the super-ego is so intolerant that the ego does in reality fail, then it can no longer perform its *main* function: synthesis gives place to repression, by means of which the forbidden impulses of the id are kept at a safe distance from the ego in its motor and perceptual capacities. Through the neurotic conflict the ego *momentarily* forfeits its power of synthesis.³ This condition of acute conflict does not, however, last long; sometimes it is so brief that it escapes perception altogether or is perceived merely in a transitory state of depersonalization. Here again the ego extends its operations with the intention of restoring the interrupted *psychic harmony* and as a reaction to the disorganization of the harmonious co-operation of the psychic forces. For acute neurotic conflict threatens the personality with disintegration, and to escape this danger the ego has to try to resolve the conflict. The neurotic symptom is the result of such attempts at solution. The symptom represents a compromise between the conflicting impulses of the id and of the ego, and, further, it is a *new psychic creation*.

This brings us back to our hypothesis that the synthetic capacity of the ego is derived from Eros, whose function is not only to unite and to bind, but also to create from this union a new living being. In most forms of illness symptoms do not remain stationary: they grow and increase (phobias, obsessional neurosis), and in certain morbid conditions, such as schizophrenia, they threaten to strangle with their growth what is left intact of the personality. Neurotic like all other psychic productivity is stimulated by the synthetic activities of the ego.

It may be objected that not all neurotic conflicts terminate in a compromise between the strivings of the id and the demands of the ego, and the case of conversion-hysteria may be instanced. The objection seems well grounded as regards the first phase of symptom-formation in this disease, for with repression proper the instinct is shut

³ Cf. Freud: 'Dostojewski und die Vätertötung,' *Almanach der Psychoanalyse*, 1930.

off from the ego. The hysterical symptoms then appear to arise without any intervention by the latter; whereas in obsessional neurosis the converse is the case, the ego obviously playing a much greater part in the genesis of the symptoms, so that symptoms and reaction-formation coincide. Now we know that for repression to be successful the ideational content of the repressed material must be withheld from consciousness and the instinctual energy connected with it must not have access to the sphere of affect or to the motor apparatus. In hysteria, however, while the ideational material and the affects are withheld from the apparatus of consciousness—the *perceptual* ego—their access to the motor apparatus—the *kinetic* ego—is not always barred, which shows that the elimination of the ego has been only partially successful. For example, in hysterical vomiting the ideas and the effect belonging to them have been repressed, but the motor innervation is augmented and part of the bodily ego is not only susceptible to stimuli from within but has entered into a peculiarly intimate, though unconscious, relation to the id. Thus in one particular form of conversion-hysteria, while the perceptual ego is excluded from the symptom-formation, the other—the kinetic—ego takes part in it. In other forms of hysteria, such as the type characterized by phobias or that in which painful sensations or paræsthesias occur, the perceptual apparatus is on the contrary over-sensitive to stimuli. The perception of particular stimuli evokes anxiety or pain, so that the hypersensitiveness of the perceptual apparatus amounts to a symptom. Even in hysteria, then, the ego, or part of it, is always concerned at some point or other in the symptom-formation, i.e. synthetically connected with the id. In obsessional neurosis, just as in hysteria, the symptom constitutes a compromise—a compromise, namely, between the conflicting tendencies of the ego and of the id. It is upheld from either side and fulfils the demands of both, for in it the instincts are simultaneously gratified and repudiated. This repudiation signifies the satisfaction of the ego's demands. Probably the reason why it is difficult to recognize the ego's part in symptom-formation is that as a rule it is only the unconscious portions of the ego which are at work here. Thus we even speak of an unconscious sense of guilt, which can find gratification in the symptoms.

But the ego's unconscious contribution to the formation of symptoms does not consist merely in the unconscious need for punishment or in simple, unconscious changes in innervation. The instinct finds its progress to consciousness barred by repression and regresses to

its fixation-point. Where the instinct has undergone repression the ego also remains fixated (Freud). Thus in the course of development a part of the ego is arrested at its fixation-point, is unconscious and, given a favourable opportunity, may again emerge. So that in repression not only is the course of the instinct altered but also the ego's mode of reaction. Accordingly, in symptom-formation a part of the ego regresses to a lower phase of development, one which does not manifest itself unless there is some disturbance of the instinctual life. The ego's apparent reason for so regressing is that it may master the repressed instinctual impulse. This procedure causes not only the repressed instinctual impulses but also a part of the ego itself to become 'foreign to the ego'. This unconscious portion of the ego then goes on to develop *magical* qualities. The *magic* of the more or less unconscious ego and its unconscious morality uphold the symptoms from the ego's side, allying themselves with the repressed impulses of the id. Thus the symptom becomes the vehicle of instinctual demands which are not ego-syntonic and therefore are repressed and also of a part of the ego which is not adapted to reality.

In most cases the morbid process does not terminate with the formation of symptoms. Let us once more call to mind the course followed by the morbid process. In its initial stages the ego first of all fails in its synthetic function; it is not able to act as a mediator in the conflict. But, as subsequent developments show, the work of synthesis very soon goes on again if any neurotic symptoms are formed. Apparently it is only in the very rarest cases, such as those forms of schizophrenia in which the personality is disintegrated, that the ego *wholly* abandons its rôle of intermediary. But, even when the symptom is already fully developed, the synthesis may again break down. It is true that the symptom represents a compromise between the ego and certain instinctual impulses, but as the vehicle of repudiated demands on the side of the ego and of repressed impulses on that of the instincts it is often rejected *in toto* by the actual ego. This means that a part of the ego (that which has been left behind in the general development) is rejected by the actual ego; in most neuroses the result naturally is a dissociation of the ego. The symptom is excluded from the organization of the whole personality; it is *isolated* and represents a kind of foreign body within this organization, something which again breaks into the newly-won unity of the ego and gives rise to painful feelings, which evidently signify that narcissism has been wounded. Now such a disorganization seems to run counter to the whole evolution of the

ego. At the beginning the ego was not unified. We can observe in children and in adults suffering from certain diseases (in whom this particular phenomenon is the result of regression) that certain parts of the body and even certain functions of the ego are felt to be something alien, not pertaining to the ego. The more consolidated and the more healthy the human being the greater will be the degree of unity in his ego. Its evolution resembles that of sexuality where the component instincts are collected in the genital sexual apparatus. Like sexuality it undergoes in the course of its development a process of integration. As I have said, economic motives prompt it to retain this tendency to simplification and unification. The dissociation may be more or less extensive according to the form of the disorder, but the ego is always ready to cancel it in pursuance of the same tendency to unify and connect. When it succeeds in doing this, it is by a process similar to that of the transmutation of actual neurotic into psycho-neurotic symptoms.

The ego then redirects libido towards the symptom, which it unites with itself and incorporates anew in its own organization. The symptom becomes once more an integral part of the ego, which derives pleasure from the union. In the struggle over the symptom it became impoverished in libido. Through symbiosis with the symptom it obtains narcissistic gratification or else escapes a narcissistic wound, and thus the deficit in the libidinal economy of the ego is made up. To give an illustration: a patient with hysterical phobias suffered from agoraphobia. As time went on, the anxiety reached such a pitch that he could no longer go to his place of business. He had become incapable of work and his wife had to earn enough to support him. The symptom existed first and the incapacity for work came later, but he reconciled himself to the symptom by seeing in his wife's care to maintain him a proof of her love—a sacrifice which she made because she loved him—and this afforded him narcissistic gratification. In obsessional neurosis and melancholia the patients render their illness tolerable by making it a source of such gratification. They feel, for instance, that they are particularly moral people; the paranoiac is specially proud of his intellectual achievement in the formation of his complicated delusions, and so forth.

It follows that in this narcissistic gratification the patient has yet another motive for clinging to the disease which has already developed. The greater his narcissism the more tenacious will be his hold. Perhaps this is one of the main reasons why the schizophrenic's delusions are

so inaccessible to any influence from without. We see then that with the narcissistic gratification derived from the symptom—the *epinosic gain*—the subject also attains a disguised instinctual gratification within the ego. The epinosic gain reinforces the ego's narcissism as follows: (a) in hysteria by establishing an object-relation, of whatever sort (in phobias by excessive attachment to an object), (b) in obsessional neurosis by the gratification of the super-ego, (c) in schizophrenia by over-emphasis on some of the functions of the ego (e.g. in paranoia that of thinking, and so forth).

As I have already said, the synthetic function of the ego does not manifest itself for the first time in the epinosic gain. It appears still earlier. In conversion-hysteria it displays itself in the character of the symptoms themselves, which is that of a compromise. We see it most perfectly, however, in those cases of obsessional neurosis in which the patient succeeds in intermingling prohibition and gratification and thus in unifying the strivings of the id and the demands of the super-ego. To cite a single example: one of my patients had the compulsion, every time he urinated, to wipe his penis (following a special ceremonial) until finally erection took place.

In the epinosic gain the synthetic work of the ego is reinforced by a process of compensation. When the disease sets in, it is the synthetic faculty which gives the impetus to symptom-formation and which so governs the course of the illness that in extreme cases it enables the repressed instincts to break through (obsessional neurosis). Once the symptom has been established, the synthetic faculty as a rule ceases to function, but indirectly, in the epinosic gain, it comes into action again and makes up the deficit of libido. The neurotic conflict on the one hand and, on the other, the menace of disintegration of the ego spur it on to increased efforts at synthesis. Thus it is very rare for the synthetic tendency to perish; only it is specially striking and assumes the most bizarre forms where the threat to Eros is most serious, as we have seen in the instance of schizophrenia. In grave psychic conditions (confusional states and catatonic stupor) it is put out of action. In neurosis it merely undergoes a disturbance, either manifesting itself where normally it would not do so or striking out in wrong directions.

* * *

In all forms of defence, most strikingly in repression, some psychic act becomes unconscious. From the manner in which repression is lifted (in analytic treatment) and the unconscious material is restored

to consciousness we can draw certain conclusions about the way in which psychic acts in general enter consciousness.

In the light of what has already been said about psychic productivity we shall view the final act of conscious thinking, the comprehension of general relations, the forming of concepts, etc., as a synthetic act. In neurosis the process of thought is partially disturbed; owing to the breaking of the communication between the unconscious and the conscious—the work of repression—the act of thought cannot take place when repressed material is touched upon. In this connection I would refer to the prohibition of thinking and the occasional suspension of thought in some of the obsessional neuroses, phenomena which occur as a direct extension of the prohibition of onanism and the struggle to break off the habit. The result of repression is that the subject has no immediate perception of his unconscious mental processes; as we know, in hysteria significant thoughts or memories of important experiences are forgotten. On the other hand, it is well known that in obsessional neurosis amnesias play a lesser part, for in them pathological processes can be recollected. In schizophrenics there is generally immediate ‘consciousness’ of inner processes which in neurotics can be brought into consciousness only by laborious psycho-analytic work. In obsessional neurosis there is no connection between the various pathogenic complexes of ideas and thoughts; in schizophrenia there is lacking, in addition, a connection between these complexes and the personality as a whole. It is true that schizophrenics and obsessional neurotics have perception of their ideas and thoughts, but these do not possess the ‘quality of consciousness’. Thus, perception by itself does not constitute consciousness of a psychic process. If we succeed in getting rid of the amnesias in hysteria and connecting the pathogenic experiences in obsessional neurosis, they become conscious. Repression involves a breaking of the connection between the psychic systems, but, when the repression is removed, this connection is re-established and the capacity to connect is reborn. For, running parallel to the process of recollection in analysis, is that of the discovery of connection—of uniting and reconciling the repressed and the actual ego, in fact an assimilation of the repressed. In all this, analysis simply utilizes an already existing tendency in the ego; the need for causality; the wish is aroused in patients to find out the ‘cause’ of their illness. We have derived the need for causality from Eros, that striving of the id which expresses itself most strikingly in the ego’s tendency to unite and connect. Influenced by this tendency the patient discovers

intimate relations (of which he has hitherto been unaware) between different experiences, memories, thoughts and phantasies, which he first connects with one another and then with the actual ego. Now the thoughts, experiences, impulses and phantasies of neurotics are detached from the ego, to which, by the process of defence, they have become alien. Hence, if we get rid of the amnesias, relate the memories, experiences and thoughts to one another, convert the latent dream-thoughts into the manifest dream-content and so forth, what we are doing is to connect and reconcile that which is alien to the ego—that which has been ejected from the ego-organization—and the intact ego. In short, we are effecting a synthesis.

As I have already said, it is not sufficient for the act of consciousness that a connection should be established between the systems Ucs. and Pcs., i.e. between the ideas of objects and of words representing them. So long as the system Cs. remains unreceptive of preconscious material, the process continues to be below the threshold of consciousness. We can readily observe that, as repression is progressively demolished during analytic treatment, the perceptual ego becomes accessible to the preconscious derivatives of the unconscious. The system Pcpt.-Cs. apparently becomes hypercathected, and it is through this alone that free intercourse between all three systems becomes possible, that is to say, that connection, union, reconciliation and adjustment of opposites can take place amongst the psychic trends themselves and between them and the ego. The real becoming conscious is, as we see, the final act in a very complicated process: it is at the same time a manifestation of the synthetic function of the ego. Let me once more lay stress on the fact that here, where that function is specially called into play, a process takes place which is exactly opposed to that of repression. For repression depends on the ego's synthetic capacities being temporarily inadequate. Ultimately, then, the process of cure becomes a process of assimilation of those psychic trends which the defence-mechanisms have rendered alien to the ego and in this way it seems to ensure *the continuity of the personality*.

Generally speaking, the process which takes place in the psycho-analytic treatment of the neuroses is something similar to that which occurs in the spontaneous attempts at recovery made by patients suffering from the different forms of schizophrenia. Here the most heterogeneous psychic elements are combined and often fused with impressions from the outside world to form new structures as, for instance, in delusional systems. Of course, the synthesis in psychosis

is applied to quite other material than that upon which it is employed in neurosis—material which is either wholly unrelated, or in very loose relation, to the true unconscious ideas of objects. For in neurosis the act of becoming conscious is preceded by the connecting of the pre-conscious ideas of words with the unconscious ideas of the things which they represent. In schizophrenia this connection is lacking: the pre-conscious ideas of words are subject to elaboration by that primary process which dominates the unconscious in general, and they then receive a hypercathexis of psychic energy from the ego and are united with it. For the ego they play the part of actual things, although they leave no material substratum. Nevertheless, this phase of the illness represents an attempt to regain the lost world of reality—an attempt, that is, at cure (Freud). And in actual fact the reconstruction of this world, though it be but in phantasy, corresponds to a spontaneous cure. This 'cure' takes place at the instance not only of the direct libidinal strivings of the id after the lost objects, but also at that of the ego in its striving after synthesis. In the psycho-analytic cure of the neuroses, too, we have seen the synthetic process at work. Here the analyst helps to bring about what takes place spontaneously in psychosis.

Whatever the details of the process may be there is no doubt that in the final phase of cure of the neuroses there is a fresh manifestation of the power of Eros, whose derivatives even in the desexualized libido of the ego carry on their work of mediation and union.

It is probable that the other psychotherapeutic methods, including those which call themselves 'psycho-analytic' without being so, join forces with us here. But the essential difference between all these methods and our own is that, in the former, patients have to assimilate something *forced upon them* from without, whereas in psycho-analysis by a process of painful self-mastery they have to admit into their ego and unite with it that which is a *fundamental part of their own nature*. This is probably one reason why many patients may be cured even though their analysis is not fully completed, provided that they accept, and acknowledge as their own, repressed material whose existence it has been possible to infer in their analysis, although it has not actually been remembered.

I think that the most important point to realize is that, even in the very gravest cases of psychoses, the synthetic faculty of the ego does not altogether cease to function: it merely goes off on false tracks. Analysis brings it back on to the right lines by enabling the ego to harmonize the strivings of the id with the requirements of the super-

ego on the one hand and, on the other, with reality (the objects in the outside world). In other words, at the end of the treatment the ego-synthetic impulses are admitted to action and to consciousness, while those which are not consonant with the ego are restrained by it, transmuted and not only utilized in the production of neurotic symptoms but displaced into the realm of intellectual productivity—i.e. they are sublimated. At the end of an analysis which has been correctly carried through the ego's synthesis will have been automatically corrected without the analyst's having consciously aimed at this result. Hence analysis is, properly speaking, a 'synthesis'.

To sum up: the ego has command not only of destructive tendencies but also of capacities for construction and synthesis, which extend over the whole field of psychic activity and impel man to the harmonious unification of all his strivings and to simplification and productivity in the widest sense of the word. Under the influence of this synthetic faculty he creates that which is socially valuable (in science, art,² etc.) as well as what is morbid and of no social value.

THE PREGENITAL ANTECEDENTS OF THE ŒDIPUS COMPLEX

BY
OTTO FENICHEL
BERLIN

I

The Œdipus complex has been called by Freud 'the nuclear complex' of the neuroses, and we may go further and say that it is the nuclear complex of the unconscious of mankind in general. Every single analysis provides fresh evidence of this fact, if we except those cases of extreme malformation of character which resemble a life-long psychosis and in which a true Œdipus complex has never become crystallized, either because the subject's object-relations were destroyed root and branch at an earlier period, or because such relations never existed at all. However strong may be one's theoretical convictions on the point, it comes as a fresh surprise every time when we find that final solution and cure in an analysis which has remained obscure depend invariably on the deepening of our knowledge of the Œdipus complex.

Freud holds that it is in the fourth or fifth year of life that the Œdipus complex reaches its zenith, that is, that this coincides with the attainment of the *phallic* level of organization.¹ We know that (as is in accordance with this hypothesis) the content of the complex is the wish for *genital* union with the parent of the opposite sex, together with a jealous hatred of the parent of the subject's own sex. Melanie Klein² states that she has found in the analyses of children that the complete Œdipus complex is already established at a far earlier period. This view contradicts our experience of the analyses of adults. It is undoubtedly true that at a far earlier period the child is attached to the parent of the opposite sex, and feels jealousy and hatred towards the other parent. But these preliminary phases differ in certain fundamental points from the Œdipus complex at the time of its zenith. (We have an exact analogy in the difference between the preliminary phases of the super-ego—not sufficiently differentiated by M. Klein—and the consolidated super-ego established after the passing of the

¹ Freud: 'The Passing of the Œdipus Complex', *Collected Papers*, Vol. II.

² Klein: 'Early Stages in the Œdipus Conflict', this JOURNAL, Vol. IX.

(Œdipus complex.)³ These preliminary phases have contents (not genital) other than those of the true Œdipus complex; they are still competing with auto-erotic tendencies; the jealous hatred still exists without conflict side by side with love for the parent of the subject's own sex. Moreover, these preliminary phases are by no means always comprised in one single 'complex'. Thus it is certain that pregenital object-relations exist, and it would be a fundamental error to imagine that 'pregenital' and 'auto-erotic' are synonymous terms. Similarly, the *objects* of these pregenital relations will be pre-eminently the parents. The *content* of these relations was first described by Freud⁴ and later by Abraham⁵ who, as the result of his close study of persons with pregenital fixations, gave an exact and systematic description in the 'Origins and Growth of Object-love'. Let me recall this to your minds by quoting his main headings: total incorporation, partial incorporation, partial love without incorporation, post-ambivalent love.

Abraham⁶ also established the fundamental facts about the causes and mechanisms of the advance from one stage of object-relationship to that immediately above it. The question now before us is a more special one. How is the true Œdipus complex evolved from the pregenital preliminary phases? Or—to take the descriptive standpoint first—where and how are its pregenital antecedents reflected in the Œdipus complex? In answer to this question, psycho-analysis can begin by producing an abundance of one special kind of material, namely, the results of regression. They are illuminating but also very confusing. All neurotics suffer from having fended off the Œdipus complex by some inappropriate method, and so having failed to master it. But, in contrast to hysterics, persons suffering from obsessional neurosis and other mental diseases are characterized by the fact that they try to evade that complex by reverting to earlier modes of gratification and regressively substituting for it something pregenital. They may do this so completely that their later acquirements seem wholly to disappear, and to judge by his instinctual behaviour, the patient seems to be altogether at a pre-Œdipus stage (as in many psychoses).

³ Cf. Klein 'Symposium on Child-Analysis', this JOURNAL, Vol. VIII.

⁴ In various passages.

⁵ Abraham: 'Study of the Development of the Libido', *Selected Papers on Psycho-Analysis*.

⁶ Abraham: *ibid.*

Or the regression may be less complete and behind the pregenital façade it may be possible to reveal the presence of the forbidden Œdipus wishes. This mode of defence is facilitated by two factors: (a) the subject's constitution, (b) some experience which causes fixation during the pregenital period. It is true that persons who have regressed produce an abundance of material by means of which they amalgamate the Œdipus complex with the pregenital object-relations, and it would be carrying coals to Newcastle if we cited particular examples. But we also called this material 'confusing' because it is only with the greatest difficulty that we can recognize which of the numerous 'pregenital' traits in the Œdipus wishes of these patients is a subsequent, regressive distortion and which represents the residue of their real, original, pregenital experience, and so gave a characteristic tinge to their Œdipus wishes when first these arose in childhood. Naturally, if a man suffers from obsessive impulses to kill his mother and cut off his own penis, we have no difficulty in recognizing in the first impulse the regressive distortion of the wish to have sexual intercourse with the mother, and in the second, the super-ego's demand that this wish be punished. Or, again, if a woman is afraid that a snake may come up out of the water-closet, analysis can show that the anxiety once took another form, namely, that the snake might be hidden in her bed, and that it signifies the father's penis, the idea of which has been connected with anal-erotism by a process of defensive regression. Neither phenomenon would be possible, had not the male patient at some time had sadistic impulses and the female had sexual sensations in the water-closet. But at first they still give us no hint as to how long *before* the shattering of the Œdipus complex its own pregenital antecedents were reflected in that complex itself. For *every* Œdipus complex has such antecedents. Little indications, vestiges of these antecedents, characteristics of the complex may prove its origin from the pregenital material, like the trade mark 'Made in Germany', which Freud uses as a metaphor in another context. If so, we may conclude that precisely these traits will probably be of great importance in the formation of the subject's character (pregenital tinging of the super-ego). But perhaps we shall acquire more reliable material in this connection from just the types which are not regressive, i.e. normal people and hysterics, but also—in a far more pronounced form—from persons with faulty development of character and from psychopaths, whose Œdipus complex, owing to the specially strong pregenital fixation, had from the very beginning a pregenital tinge.

In women the transition from the pregenital relations to the Œdipus complex involves not only the change of aim, which we have so far considered, but a change of object. The first pregenital object—the mother—has to be exchanged for the father. As we know, this change of object has been made the subject of a lively discussion, in which very different and sometimes contradictory views have been expressed.⁷

These questions are further complicated by the fact of bisexuality which sometimes causes men to change their object, like women, and women to fail to change it. We learn from Freud that with every human being we have to reckon on the presence of the *complete* Œdipus complex, i.e. not only that of the subject's own sex but that of the opposite sex.⁸ The normal solution is that the relation of the subject to the parent of his or her own sex passes into an identification, while the relation to the other parent passes into object-love. We know that this normal solution often breaks down wholly or in part and that total or partial 'errors of sexual identification' (Reich)⁹ take place. It is very common to meet with isolated features of such erroneous identifications. They may cause the Œdipus complex to betray from the very beginning characteristics of an original ambivalence, which will be marked in proportion as a person is sadistic (i.e. suffering from pregenital fixation), ambivalent and bisexual.

It may be asked: What is the typical way in which the object-relations of the pregenital period are reflected in the Œdipus complex? The answer is that it will vary greatly in normal and in pathological cases; we know something, but of much we are ignorant. Supposing that we make a dogmatic statement of the points on which all psycho-analytical writers are agreed. They hold that the following features of the Œdipus complex are influenced by pregenital factors: (1) the Œdipus prohibitions by the earlier prohibitions of auto-erotism;

⁷ Freud, 'Some Psychological Consequences of the Anatomical Distinction between the Sexes', this JOURNAL, Vol. VIII; Horney, Karen, 'The Flight from Womanhood, etc.', this JOURNAL, Vol. VII; Lampl-de Groot, A., 'The Evolution of the Œdipus Complex in Women', this JOURNAL, Vol. IX; Jones, Ernest, 'The Early Development of Female Sexuality', this JOURNAL, Vol. VIII.

⁸ Freud: *The Ego and the Id*.

⁹ Reich: *Der triebhafter Charakter*, Internationaler Psychoanalytischer Verlag.

(2) the dread of castration by the dread of the loss of the mother's breast and of fæces ; (3) the little girl's love for her father by her pre-genital relations with her father ; (4) the idea of the penis by that of the mother's breast and of fæces ; (5) the wish for a child by the desire for a penis and, hence, for fæces ; (6) the conception of coitus by that of total oral incorporation. The following points are disputed : (1) the causes and mechanisms of the change of love-object in women ; (2) the relation of oral to genital sexuality ;¹⁰ (3) the relation between receiving and surrendering (cf. Abraham's subdivision of the oral and anal levels of organisation¹¹ and Ferenczi's view on the ' amphimixis ' of pregenital instinctual impulses¹²).

Satisfactory answers to all these questions can be given only after exhaustive analysis of very many instances, which must exclude the regressive factor as far as possible in order to bring to light the true genesis. Perhaps the analyses of children may throw some light on the subject. In adults the most important material is very hard to come by and can be understood only after very long and deep analyses.

In the following article I want simply to make a modest contribution to the collection of such material. I will give an account of three cases, all of which were under analytic treatment for two or three years. Naturally it is neither possible nor necessary to communicate the whole of the case-histories. In each case I will quote exclusively the historical material relevant to our problems. The first case is not a typical one : it is that of a faulty character-development, peculiarly bisexual, ambivalent and sadistic (manifestly masochistic). But on the other hand it affords a remarkable mass of material. A strongly developed Œdipus complex proves to be essentially based on pregenital factors (whereas a markedly anal-sadistic attitude is found in obsessional neurotics to have its main basis in the Œdipus complex). The two other instances I shall quote are cases of hysteria and will show us what part of the material contributed by the first case can be utilized in normal psychology as well.

¹⁰ Cf. B. Rank : ' Zur Genese der Genitalität ', *Internationale Zeitschrift für Psychoanalyse*, Bd. XI ; Reich : *Der triebhafter Charakter* ; Fenichel : ' Kastrationskomplex und Introjektion ', *Internationale Zeitschrift für Psychoanalyse*, Bd. XI.

¹¹ Abraham : ' Study of the Development of the Libido ', *Selected Papers*, etc.

¹² Ferenczi : *Versuch einer Genitaltheorie*.

II

In a short communication about the interpretation of a dream which consisted solely of the word 'bees', I have already given some account¹³ of the form and structure of the symptoms of the first patient, a man thirty-six years old. He suffered from various difficulties of character, the most important of which were marked moral masochism and a neurotic inability to take up a profession. His Œdipus complex was very clearly developed and, manifestly, it dominated his life. For years he had lived with a woman considerably older than himself, and he remained attached to her in the most irrational fashion. He had come to know her through 'rescuing' her from financial straits. In accordance with the principle of exogamy he appeared to have selected a woman as unlike his mother as possible, but nevertheless, in spite of their totally different environments, the two women had many traits in common and also the same name. During the analysis, the figure of this woman was at times indistinguishable in dreams and phantasies from that of the mother, but all the same, before analysis, the patient was quite unconscious that she was a mother-substitute, as he was unconscious of any affective attachment to his real mother. On the other hand, conscious hatred of his tyrannical father and the perpetually fruitless struggle with him formed the main content of the patient's life. The vehemence and fury of the death-wishes against the father, which broke out during the analysis, were almost beyond description. Moreover, the patient's inability to take up a profession proved at the outset to be due to his violent hatred of his father. 'He must give me his money' was the *leitmotif* of this life. His lack of a profession and his whole mode of life, which at times was very like that of a swindler, he justified by the expectation (amounting almost to a delusion) that before long he would draw a winning lottery ticket. He was a passionate devotee of lotteries and behaved as if 'luck' were a father on whom he had a claim: 'You *must* give me all the money'. (The form his demand took was derived from an incident during puberty, when his father once won in a lottery.) The first stratum which the analysis of his hate revealed was that of an unconscious love of his father, concealed under the hate. It manifested itself in 'fits of remorse' in contrast to his rebellious attitude (which invariably occurred when his father

¹³ Fenichel: 'Beispiele zur Traumdeutung', *Internationale Zeitschrift für Psychoanalyse*, Bd. XIII.

had *really* sent him money), in a disguised form in various day-dreams and, above all, in the transference to the analyst, which, although completely positive, was a pure father-transference. (I will discuss later why hate did not enter into the transference, or at least only to a relatively small extent.) As the patient was constantly requiring money and his mode of life kept him dependent on his father, his love was naturally of a demanding, sadistic character, its aim being to extort money and presents from his father. In the unconscious, corresponding to this love there was the full negative Œdipus complex—his jealousy of his brothers (one of his childhood recollections was that a bishop had once kissed one of the brothers but not the patient himself), dreams in which men pierced him with spears or locomotives ran over him, etc. ; and, finally, the form taken by his castration-anxiety left no doubt of the interpretation that he wished to have coitus with his father and have a child by him. The main content of his anxiety was that he was being eaten up from inside by little animals in his body and being robbed of his penis. Experiences in connection with gonorrhœa (bacteria) and morbid growths ('cancer' = the animal 'crab' ¹⁴) had determined the form of this anxiety, the unconscious content of which followed the lines of the oral theory of conception : 'When one conceives a child in the sexual act' (thought of in terms of the oral theory) 'one is devoured from within by little animals' (children, spermatozoa, embryos) 'which, when birth takes place, eat their way out through the penis'.

The image the patient had in mind of the animals living inside the body was that of oxyuria (anal) and these he pictured like macaroni, which had been his favourite food when he was a very young child. Let me give a few examples of his excessive anal and oral fixations : (a) (*anal*) His whole life was dominated by his completely irrational libidinal relation to money. Even as an adult he occasionally failed to retain his stools. During puberty he had once evacuated on to a piece of newspaper and kept it for months. (b) (*oral*) He displayed a large number of the character-traits which Abraham ¹⁵ described as 'oral' : in matters of 'getting' and 'giving' he was quite undisciplined. He attached particular importance to good food. He was markedly interested in words. 'To take money from one's father'

¹⁴ In German the same word '*Krebs*' is used for both.

¹⁵ Abraham : 'Psycho-Analytical Studies on Character-formation', *Selected Papers*, etc.

meant also 'to be nourished by one's father'. He conceived of passive homosexual intercourse orally, as consisting either of sucking or biting off the penis. At the same time there were various traits which indicated identification with his father. For instance, he lived with a woman who was a mother-substitute (when this was interpreted to him, it had actually the effect of a trauma); he wanted to draw a winning ticket like his father and he was exceedingly fond of travelling, which was traceable to the desire to elope with his mother. An unusually intense love for his home and his part of the country proved to represent his love for his mother, or, as could be inferred from relatively early associations, his grandmother.

Now let me give the most essential historical facts in this case and, first of all, those concerned with the period of puberty. The strong, diffused sexual excitation (for, from the beginning, genitality was weak) had for its object a servant whose name was the same as that of the patient's mother. Later on he learnt that his father had had relations with this girl and that she had a child by him. There, then, was the whole constellation of the Oedipus complex: the father had 'taken away' the woman from the patient. The *motif* of 'taking away' governed his whole erotic life. His childhood was characterized by his ambivalent attitude towards his father, who was severe and used to beat him and forbid things he wanted, and by the failure of his attempts at a father-identification and, further, by his completely repressed, pregenital love for his mother. The idea of sucking the penis concealed the more deeply repressed idea of sucking at the breast. (The dream of the bees.) In his dreams and phantasies his grandmother kept appearing with increasing frequency and with the suggestion that her authority was equal to his mother's. Finally we discovered the fundamental, primal history of the case.—On account of his mother's illness the boy had been separated from her soon after his birth and sent to his grandmother's, where he was fed by a wet-nurse. At first the patient said that he was there for the first six months of his life. He said, too, that he was very much spoilt there and was given such quantities of macaroni to eat that his stomach was all puffed out and, when he went home, the doctor put him on a strict diet. He then did not speak for a whole year, so that he was supposed to be dumb, till at the end of a year he astonished the whole family by suddenly uttering a complete sentence (a complaint against his brothers). Now this seemed quite incredible. No child of six months could eat so much macaroni or lose, out of defiance, the power

of speech, once acquired. By means of further analysis and objective information we were finally able to correct the patient's account. He had stayed with his grandmother not for six months but for eighteen months and, during that whole period, he was fed at the nurse's breast. During the second half of the time his grandmother spoilt him greatly in other oral ways (macaroni). When he went back to his parents this paradise of spoiling was left behind, and there followed a sudden and radical frustration. The breast which gave him milk so lavishly suddenly vanished, and so did the macaroni and the women who fulfilled the child's every wish. To *this* frustration the patient, who could already speak a little, responded by going on strike and refusing to speak for a year. The character of this sudden frustration is shown most clearly in a remark of his father's, when the patient during his analysis asked him about his recollections of this time. 'You did nothing but scream "Macaroni, macaroni", but I soon broke you of that! I used to give you a whipping every day!' The memories which came up in analysis and, above all, the patient's dreams testified to the correctness of the father's recollection.

The fact that the child was first spoilt—by women (mother-equivalents)—and then suddenly made to undergo frustration—by his father—on the oral (and, as we may add, the anal) level, caused the pregenital fixation which coloured his whole life. The result where the Œdipus complex was concerned was that his wish for his mother remained essentially oral. We have an illustration of this in a dream which occurred when the analysis was already well advanced. 'I was walking along with a parcel under each arm. I knew that my father was dead. The parcels opened and I saw that they were full of macaroni'. Thus the longed-for death of the father gave him the opportunity of oral gratification, as it might give another the opportunity for sexual intercourse with the mother. In close relation to this dream there occurred others, which gave the patient a great shock: in these he was having coitus with his mother. The effect of his early experiences upon the negative Œdipus complex was that he demanded of his father, though the latter forbade the things the child desired, that the father himself should restore what he had taken away—namely, oral or anal gratification. The instinctual impulse originally directed towards the mother was transferred to the father, and the frustration which had meanwhile been inflicted imparted to it a sadistic, rebellious character, so that the love of the negative Œdipus complex expressed itself as follows: 'You took it away from me and you must give it

back !' The instinctual aim was still that of partial incorporation : the parts incorporated were represented by the ' little animals ' and had a different significance in the different mental strata : milk, money (fæces), semen and also the penis. (During an illness of his father's the patient had the following dream, arising from an actual experience of his own impotence : ' One of my teeth was loose '. The tooth represented in the first place the father—its shakiness his illness and the death-wish against him. But, further, it stood for the father's penis, incorporated orally by the patient, the latent dream-thought being : ' Give me your penis, so that I can satisfy the woman with it, if I cannot with my own '.)

Now it became plain why the transference to the analyst was always so positive. The analyst was the good father who fulfilled these demands of the negative (Edipus complex. The *interpretations* given, the *words* spoken during the analytic hour, represented to the patient the oral gratification he longed for.

Whilst the central point in the patient's life appeared to be the inward coming to terms with his father (the moral masochism corresponded to the sadism whose real object was the father but had been turned against the subject's own ego), the deeper, original heterosexual attitude betrayed itself in two ways. First, it enabled the patient to make himself in some sense independent of his tyrannical father by going abroad and placing himself in an environment the very reverse of that at home, while both his brothers remained in their father's business, continuing to react in unison, in a neurotic fashion, not only to their father-*imago* but to the father in person. My patient, in contrast to them, had made the inalienable discovery of the existence of another world, independent of his father. But he had a false idea of his world ! He anticipated with complete confidence that it would be a paradise, where the ideal woman and the winning ticket alike would be his. Since reality was no such paradise, his neurotic reaction was to turn away from it and once more to make his father responsible for the fact that his life abroad did not resemble his life with his grandmother in his early infancy. He was in despair when all he wanted did not drop into his mouth of its own accord and, at the same time, he held the unwavering belief that it *must* do so. His real attitude towards women was almost entirely pregenital. During the analysis his father died, and the patient's reaction was a very considerable regression to narcissism which manifested itself chiefly in organic neurotic symptoms. These demonstrated his helplessness—a sick man cannot look after

himself ; he *must* have a father or (still further back in the subject's mind) a nursing mother. But the symptoms signified, besides, a continuation on narcissistic ground of the ambivalent conflict of which his father was the object. His attitude to the diseased organs of his body, which represented the introjected father, was in detail identical with his earlier attitude to his father. The analysis of these symptoms revealed that he practised phallic onanism in his early childhood and that the habit was interrupted by a threat of castration. Owing to the marked pregenital fixation this threat was construed as a repetition of the oral traumas. The threatened loss of the penis was not merely regressively *represented* by the loss of the grandmother (= home) and of fostering care ; it was from the beginning only a special case of this general frustration.

To sum up : the history is as follows : pregenital fixation to the mother (nurse, grandmother) ; bitter disappointment by the father followed by a two-fold reaction : (a) fixation of the heterosexual object-relation and hence of the subsequently established Œdipus complex on the pregenital level, (b) a rebellious turning towards the father, characterized by features of the previous heterosexual relation, which were now displaced on to the father ; the development, by reaction, of a marked sadism ; all this resulting in a most radically pregenital fixation of the negative Œdipus complex as well as the positive.

III

A woman patient of thirty-six came to be analysed on account of various neurotic symptoms which were serious but did not handicap her too badly in her work. This was hard work, a 'man's job', for she held a responsible post as a manager. Prominent in her case also was the influence of a strong, unsolved Œdipus complex. This was specially evident in her erotic relationships, in which typical 'conditions for a love-relation' mentioned by Freud were clearly present : namely, the pre-requisite of an 'injured third party', the series of similar figures, the love for superiors.¹⁶ When she grew up, her relation to her old father was one of specially warm friendship ; its unconscious erotic sources soon came to light in analysis. There was no open hostility between her and her mother, but the fact that, deep down, she passionately detested many things in the latter was not far from

¹⁶ Freud : 'Contributions to the Psychology of Love', *Collected Papers*, Vol. II.

consciousness. Analysis revealed in a most striking manner her infantile wish to get a child from her father (longings at Christmas time, acts of losing other 'substitute' and gifts and much besides). Her case, then, seemed to fit into the scheme of hysteria, where the patient comes to grief over the Œdipus complex, but without regression. Her behaviour in the transference represented in typical fashion the wrecking of her Œdipus wishes and her reactions to the frustrations of that period. On the idea: 'If I can't have my father, I will take whoever comes first' she had built up a strong harlot-complex, in accordance with which she experienced from time to time a violent eruption of erotic excitement, which she relieved principally by onanism and which was in complete contrast to her usually calm and self-controlled nature. Onanism had been practised by her without interruption during the latency-period and was accompanied by manifestly masochistic phantasies (of being beaten). Here analysis was able relatively early to show that there was a 'reversal', an underlying powerful unconscious sadism: she identified herself in phantasy with the person doing the beating—her masturbation took an active-masculine form (pulling at the labia)—she developed a strong hate-attachment to lovers who had disappointed her, and phantasies of revenge evoked the outbursts of erotic excitement of which I have spoken. She had also a perverse inclination—a special pleasure in cunnilingus—which seemed to spring from a tendency to abase men. In order to make her case clearer I will quote some of the material from her childhood. Her ideal of a calm, self-controlled person she derived from her father, an official of upright character. Affectionate and conscientious but of an obsessional type, he not merely preached but practised extreme self-control and calm reasonableness. The sudden outbursts of sensuality were such as she had seen in little girls she played with, but she could never get rid of the feeling that her own mother was a very sensual person. Thus sensual wishes relating to her father had to be repressed with special force, and the more so because once he had found her masturbating and had beaten her, which was quite unlike him. Her tender attachment to him, then, caused her to reject all sensuality. The repressed sensual feelings joined forces with the hostile attitude which was her reaction to them: there were vehement reproaches of her father for his 'cold reasonableness', his lack of understanding of behaviour actuated by elementary instinctual forces. During and after puberty this latter reproach took the sublimated form that he had no sympathy with her literary ambitions. An enormous transference-resistance

when her compositions were for the first time to be subjected to analysis—the determination ‘not to be robbed’ of them—was the first clear indication of castration-anxiety. The sensuality characterized by hostility to her father soon took a homosexual direction. Once, shortly after puberty, she had actually performed a homosexual act with a friend and it had roused a deep disgust in her. It turned out that, as a child, she had played sexual games with this friend and, especially, that the two little girls had always gone to the water-closet together. Her subsequent homosexual inclinations and her attraction to the ‘injured’ wives of men she loved seemed, like the harlot-phantasies whose volcanic character they shared, to be the reactions of revenge to disappointments at the hands of men. At last there emerged a repressed memory of a nurse who was dismissed because she always took the patient into bed with her, and we thought that the prominence of the homosexual attitude was connected with the reality of these childhood experiences as contrasted with the phantastic nature of the sexual wishes relating to the father. It seemed that, as in the case of homosexuality in a woman of which Freud¹⁷ gives an account, the homosexual attitude meant a declaration to the father: ‘If you are not willing, I don’t want you!’ Finally, I must mention that a masochistic trait in the patient’s character fortified itself principally with self-reproaches (certainly exaggerated) on the ground that she had harmed her father with advice on money matters during the period of inflation of the currency.

For a long time nothing was said about the mother. There were only hints that the patient disliked her more than she knew; in dreams she sometimes appeared as the ‘bad mother’, a witch or castrator. We did not get any further in this direction till the analysis reached the pregenital period. And here I must first say something about the patient’s penis-envy.

In many respects her behaviour was masculine and her work was that of a man. In the structure of her character penis-envy had been displaced upwards; she took every opportunity of competing with men in the field of intellect. We discovered that the father-identification underlying this attitude was still being utilized in *wooing* her father. She wanted to prove to him by it that she was equal or superior to her only brother, who was older than she. It seemed at first as

¹⁷ Freud: ‘The Psychogenesis of a Case of Homosexuality in a Woman’, *Collected Papers*, Vol. II.

though her real penis-envy had reference to this brother, as was indicated by numbers of memories which gradually emerged and which we traced to the comparison between his powers of urination and her own. We succeeded, too, in bringing to light phantasies of a hidden penis of her own, or one which might perhaps appear again; finally, a day-dream, in which she lived with a child which was born by parthenogenesis, showed that she phantasied herself not only the mother but the father of the child and the latter itself as her penis. She could not urinate so well as her brother and was not allowed, as he was, to do it when out walking? Very well: she would concentrate her ambition on another bodily power—she could retain her urine longer. This retention—‘self-control’—was in accordance with her father’s ego-ideal, or the ego-ideal based on her father’s character, which required above all things ‘self-command’. The outbreaks of sensuality and the masturbation were the psychic equivalent of incontinence. The inclination to masturbate had to be suppressed like the desire to pass urine or evacuate faeces at an inconvenient time. Later, the patient still tried to suppress the habit, at least in part, endeavouring, when masturbating, at any rate to prevent herself from breathing in gasps. This gave rise to various symptoms and forms of anxiety (dread of suffocation). We then discovered that, whereas we had long supposed that her brother must have put her to shame by his possession of a penis while she had none, the humiliating episode had really taken place in another connection and referred to the equivalent power of continence. She had once been given an enema and, midway between her bed and the chamber, evacuation had taken place and her brother, who was standing by, had laughed at her. This proof of incontinence was felt by her as the deepest humiliation and taken as evidence that she had been castrated. In the history of her childhood it appeared that a change occurred in her character in connection with an intestinal illness which she had at the age of three: she had been a quiet and docile child, but now became peevish and tiresome. This had various determinants and amongst them was the fact that she regarded the illness as a humiliation, on account of the incontinence of faeces associated with it. Here is a symbolic equation: to be ill = to be incontinent = to be castrated, and to this experience she responded with the change in her character. The reason why the episode of incontinence shamed her so profoundly was that she had been trained in habits of cleanliness at a remarkably early age—ostensibly without any difficulty and by her mother alone. One significance of cunnilingus

was the cancelling of the humiliation inflicted on her by her brother : it meant that he recognized the value of the dirty and incontinent anus—the genital which has no penis.

In connection with this material, memories of her third year at last emerged, from which we learnt something of the methods employed by her mother in training her in cleanliness and also how long that training had lasted. Up till the time of the patient's illness her mother had always gone with her to the water-closet (the games with the friend were screen-memories). She used to urge her daughter with much talk to defecate and used to praise her when she did her business well, and especially when the stool was well-formed. It was all done in such a way that the child understood clearly that her mother took a libidinal interest in these acts. Undoubtedly she herself also derived pleasure from them and in this way she formed what may be called an anal-erotic association with her mother. The repression of these scenes had as its counterpart the feeling that her mother, in contrast to her father, was very sensual. Actually, she was never allowed to say a word in his presence about these anal concerns, and he himself was most particular that the children should never notice his going to the water-closet. Thus the child probably very soon had the feeling that he disapproved of the closet-association with her mother. The pre-genital fixation to the latter was inhibited by two experiences. The first, which reappeared in a dream, was that she noticed in the water-closet that blood was flowing from her mother, and this made the little girl think of a bloody punishment for the delights of the closet. The second experience was the illness I have mentioned. We discovered that not only her incontinence but also the nature of the stool, which was unformed on account of diarrhoea, wounded her narcissism severely. ('I am not creating anything—no child'). It happened that her father reproached her mother, saying 'Whatever did you give the child to eat?' or some such words, whereupon the little girl came to the conclusion that her mother had made her ill—i.e. sensual enjoyment with the mother made her ill, incontinent, castrated her: 'It would have been better to obey my father who always disapproved of it'. The mother was the witch who seduced one and gave pleasure, but the pleasure was fatal. The idea that her mother had given her something bad to eat brought us to the analysis of the oral attachment to the mother which existed before the anal period. A screen-memory from the time before the illness was that she was drinking milk out of a bottle. It turned out that this was the last occasion on which she

drank any milk before her illness and her father suspected it of being the cause of the trouble. She thought then: 'Mother has poisoned me with milk'. In connection with the memory of cows' udders and the confusion between udder and penis, the idea then emerged: 'She has given me urine to drink'. It turned out that once, when the child was at the same age of three, her mother let her fall in the bath, i.e. nearly killed her (to drown [*ertränken*] = to give a noxious drink to [*schlecht tränken*]). It was to this incident that her fear of suffocation could be traced). From the idea of poisoning a succession of transitory oral symptoms led back to the idea of drinking purulent fluid, and this was finally linked up with the objective information that the mother had had to wean the child because she herself developed mastitis. Thus, the pregenital attachment to the mother ended with the verdict: 'What we did was wrong. Father never did anything like that'. She was doubtful as to whether the disastrous result would be a punishment by the father (as was indicated by the earliest memories of him, dating from before her illness—how he intervened when the little girl was 'hurt') or whether it would happen automatically, i.e. through her mother's fault, in which case he would be the rescuer rather than the avenger.

Now there was another point to be cleared up about the idea: mother = witch. The patient had an increasingly strong feeling that her mother was a *vampire* and meant to suck her dry for her own pleasure. The only thing which could give rise to this idea of 'sucking out what was inside' was the mother's encouraging words when the child's stool was well formed. The mother, then, had robbed her daughter of the well formed stool, i.e. by a familiar equation, of the penis. Material derived from dreams and symptoms did in fact suggest the hypothesis that, immediately before she fell ill, the child had happened to see an erect penis. 'Sucking dry' was the form in which the mother performed the act of castration. The harlot-phantasies—so closely related to homosexuality—corresponded amongst other things to the idea that the harlot, forced into coitus to the point of exhaustion, was 'sucked dry' by the men. In a second screen-memory from the time immediately preceding her illness (a memory which we evoked at the same time as we discussed that of the scene about the milk) she was walking between two boys and shouldering a shovel. This meant: 'Before my illness I still had my penis'.

Now for the first time we were able to understand the deeper strata of her Œdipus complex. In her dread of her mother she turned to her

father for help—her attitude being ambivalent from the outset, for she feared her father would punish her. But unconsciously she could imagine only *one* form of help: he must give back what she had lost through her mother's fault. For a time the patient changed her method of masturbation, and this gave her a deep sense of guilt, so that she refused to speak of it in analysis. Finally, however, she admitted that she was practising vaginal masturbation, by means of objects, and that these were always made of glass. Analysis showed that this referred to the enemas given to her by her father, and so the infantile wish was reconstructed that he should put the whole apparatus into her rectum. In the anal sense this meant: 'He ought to give me a *formed* stool (penis, child) not a motion like diarrhoea (fluid injection)'. This meant: 'He ought to give me back the stool—the penis—which my mother has stolen from me'. In the patient's mental history this idea came to her in connection with the motion of the hand. She remembered playing that her father's hand was a 'child', and she recounted a phantasy of being raped by five men—who were the five fingers. The prototype of this 'rape' by the hand was undoubtedly the enema-syringe. Her demands that what she had lost should be replaced by the father's body were met with refusal on his part. Thereupon her oral-anal sadism was turned against him: just like the patient in the first case I quoted, she demanded of the father partial incorporation. In accordance with her experiences she constructed the sexual theory that her mother sucked her father dry, and she began to wish that she could do exactly the same. *This* was the root of her active behaviour and her sadism. The Œdipus complex was built up on an unconscious partial love, together with the idea of incorporation; the mouth and the anus gave place to the vagina, while the child was substituted for fæces and penis. The break-up of the Œdipus complex followed the lines of that of the pregenital mother-fixation: just as, then, the patient had reached the conclusion that her mother 'sucked her dry', so, now, she felt that her father's intellectual type of character, with its aloofness from instinctual behaviour, implied a 'theft of the finest capabilities', a kind of 'drying-up'. The periodic, nymphomaniac obsessional masturbation in which she indulged was *mainly* determined by *these* pregenital components of the Œdipus complex. The unconscious phantasy accompanying the act was as follows: 'I am biting off—or sucking out—my father's penis, so that I shall have a penis and a child, and *he* will die'. This oral-sadistic trait was the cause of the patient's deep sense of guilt: her masochism represented

the same tendency directed against her own ego. Her sadism she directed not only against her father but also against the child stolen from him.—As a child she had feared being poisoned or sucked dry by her mother (i.e. orally castrated and destroyed) : so, unconsciously and in identification with the vampire-mother, did she wish, by biting off and sucking out, to destroy the child which she would steal from the father's body. The deepest strata in her Œdipus complex were represented in the following phantasies : (a) that of biting off a penis and so killing it—eating something ' dead '—having something ' dead ' inside her and so perishing (the principal phantasy about her intestinal illness in childhood) ; (b) that of having something ' half-dead ' inside her, which could be saved by medical intervention (this was the principal phantasy of the unconscious wish for cure : that the analyst should draw forth and make manifest the penis which was inside her and excited her to masturbation).

To sum up : The mental history of this patient was as follows—pregenital fixation to the mother, first of an oral and then of an anal character ; bitter disappointment by the mother (prototype : mastitis ; later, illness conceived of as castration) ; turning towards the father ; substitutes demanded from him, with a transferring to him of tendencies and ambivalent feelings originally relating to the mother ; formation of the Œdipus complex, coloured by this sequence. In this case, as in the first quoted, sadism was called forth by frustration, and the castration-anxiety, originally having reference to the mother, was displaced on to the father.

IV

I shall be able to give a somewhat shorter account of the third case. The patient was a woman of forty-four, with a neurotic character-formation and symptoms which were mainly those of anxiety-hysteria. Her character was dominated by a castration complex of excessive strength. An early identification with her father, of which I shall presently speak in greater detail, caused her largely to ignore her femininity : she regarded her menstrual periods as the most profound humiliation and shame. She had formerly had a very active sexual life, the principal feature of which was that she led men on in a wholly narcissistic fashion to make love to her, in order somehow to disappoint them in the end. She yielded herself only when she was the ' stronger ', when for instance the man had burst into tears. Active castration-phantasies played a prominent rôle ; she counted it a triumph when a

man had a premature ejaculation and was therefore 'helpless'. What she aimed at was to put men as sexual beings to shame, to refuse them and then to say: 'If they were so feeble that they could not seduce me, it serves them right'. Naturally, in the transference her analysis also became a ceaseless contest for the mastery and she was constantly on the look-out for opportunities to make a fool of the analyst. Men who were no match for her were the objects of her derision. But not only the men—she mocked specially at the penis itself. It struck her as grotesque and made her laugh when she caught sight of it. Of course, this mockery had its origin in resentment and masked a vehement penis-envy.¹⁸

This behaviour becomes immediately more comprehensible when we learn that in this woman the whole Œdipus complex was nothing but an object of phantasy in a different sense from that in which this is true of other people. She had never known her father. He died the day she was born. And so no man was the right one. The only right one would be the father of her phantasy, the fairy-prince coming from the beyond. She had endless phantasies of 'salvation' and anxiety about her Christianity constituted the most powerful resistance in her analysis.

Her father died the day she was born. Here was reason enough for her identifying herself with him early and very widely. The mystical union with him, representing at one and the same time sexual intercourse and identification, was conceived of as oral union, as communion. She had an abundance of dreams and phantasies about devouring fragments of corpses, about fruit-trees growing on graves, about oral impregnation, eating fæces, etc. The hysterical symptoms were mainly oral. She suffered from cravings of hunger and from loss of appetite, and she felt obliged to avoid various kinds of food: must not eat any meat or, above all, any fish and so on. (Fish had a 'soul' and therefore represented her father.) She had pains in the region of the diaphragm, and it turned out that, as a child, she had thought that the word *Zwerchfell* (diaphragm) was the same as *Zwergfell* (literally, 'dwarf's skin') and had pictured a little dwarf sitting inside and making a noise. She suffered from a dread of poisoning which, just as Weiss¹⁹

¹⁸ Cf. Fenichel: 'Die lange Nase', *Imago*, Bd. XIV.

¹⁹ E. Weiss: 'Der Vergiftungswahn im Lichte der Introjektions und Projektionsvorgänge', *Internationale Zeitschrift für Psychoanalyse*, Bd. XII.

has maintained, turned out to be dread of the introjected object. A further account of these symptoms would be interesting but is irrelevant to our present subject. To sum up: the purely phantastic Oedipus complex was characterized at all levels of libidinal development by total or partial incorporation, and the object introjected had to be interpreted, according to the stage of the analysis, as father, child, faeces or penis.

The two principal real sexual experiences of her childhood corresponded to these ideas. On one occasion she had performed fellatio with a little boy and with another boy she had often played at 'slaughter' and experienced sexual excitement.

The manifest anxiety was the most prominent feature in the clinical picture. In accordance with her real attitude towards men this anxiety proved to be, first, a dread of being the 'under-dog', secondly, the expression of inhibited aggressive impulses against men and, at bottom, an overpowering dread of the loss of love. Her behaviour gave cause enough for the fear that all men would desert her. On the other hand, she was aggressive towards men because they were disposed to leave her in the lurch.

The further the analysis advanced, and the more completely the infantile amnesias were dispelled, the clearer did it become that her real experiences with men were relatively unimportant and that the chief object which influenced her real character-formation was the one parent whom she knew—her mother. She was a 'posthumous child', and her brothers and sisters were many years older than she. In her enormous craving for tenderness the only person to whom she could turn was her mother. But here, from the very outset, she had every reason for her great fear of 'loss of love', for the mother's attitude towards this posthumous child, all that her husband had left her, was from the beginning highly ambivalent. The father had died of a mental disorder. The child often heard that she had been by no means a welcome arrival. She also heard her mother deplore her little daughter's ugliness and say: 'We thought that the child would turn out an idiot'. So she could not help hating her mother and the fiercest ambivalent conflicts were inevitable. Her aggressive tendencies manifested themselves in the way in which she caused her mother anxiety: the talion law decreed that she herself should suffer anxiety because of this, all her life long.

During analysis she remembered a forgotten Aunt Ottilie, and we were able to see that her transference-behaviour really had reference

to a woman—ultimately to her mother—and that all real men were only screen-figures for the latter. It was to her mother that her longing for tenderness, and also her hatred, her aggressive impulses and her active castration-tendency were directed.

The great traumas of her life, which led to her neurotic illness, were the birth of her own daughter and that of a daughter to her lover by a strange woman. She always felt that her own daughter was ugly, all wrong—it was not the child of her own phantasy-father. Above all she feared retribution: 'My child will actually do to me what I wished to do to my mother'. A second cause of her neurosis was the feeling of injury: 'The other woman has the child, not I'. This led us to the discovery that the principal wrongs from which she had felt she suffered in her childhood were: 'Other children have a father and I haven't. Other children have a penis and I haven't'. It is certain that she held her mother responsible for both these disadvantages. We are accustomed to find the Œdipus complex in normal women taking the following form: 'My mother has taken my father away from me'. In this case there was a special meaning: 'My mother let my father die'. The main content of the ideas which caused her anxiety was that when someone dies, the other people are unmoved and just let him die. We had reason to assume that, even as a child, she suspected that her father's mental illness was the result of venereal disease; it followed that her mother had killed the father. In the 'mystic union' she received into herself the father whom her mother had slain. Her anxiety-attacks had also an exhibitionistic meaning—a reproach levelled at her mother: 'Look, this is how my mother is the death of me!' The mother was guilty, too, of the child's lack of the penis; the 'mystic union' restored the father and therewith the penis (obsessional thoughts about Christ's penis, etc.). When she demonstrated her helplessness, in an anxiety attack, she was disclosing her lack of the penis, with an implicit reproach against her mother; on real occasions of exhibition she repeatedly had such attacks, in order to demonstrate her helplessness—the fact that she had been castrated—and to accuse her mother.

Certain obsessional symptoms concealed under the patient's anxiety-hysteria led to the conclusion that, behind the thoughts of castration there were older, hidden, anal thoughts. It is true that at this point regressive factors obscured the picture. Later, she gave greater prominence to anal than to urethral functions, because in the former she could compete with boys. At the same time thorough analysis of her

very complicated anal erotism showed beyond any doubt that she also made the quite primitive accusation against her mother of bothering too much about her daughter's anal concerns and destroying all pleasure in them. As in the case quoted earlier, the idea of the mother as castrator had, as substructure, the idea of her as the person who stole the child's fæces. But here again there was ambivalence: even when she was grown up, she could imagine no greater proof of love than that her lover should empty the bed-pan when she was ill. The symptom-picture which I have described makes it abundantly clear that an oral phase preceded this anal ambivalence, but I am not able to give exact particulars about the time when she was an infant at the breast.

To sum up: the patient's mental history is as follows: Pregenital (first oral and then anal) love for the mother; from the outset disappointments by the mother; aggressive reactions against her and an increased anxiety relating to loss of love; repression of aggressive impulses; anxiety still further increased; the turning to the father is possible only in phantasies—real men are, in fact, a screen for the figure of the mother. Sadism is once more a reaction to frustrations. The castration-anxiety originally having reference to the mother was subsequently displaced on to men.

V

Supposing that we now attempt to draw some theoretical conclusions from the material that we have amassed, the first point which strikes us after our discussion of the two last, female, cases is what may be learnt from them on the disputed question of 'the change of object in women'. Let us try to sum up briefly the principal points in the views held on this subject by various authors. Freud found that the little girl's discovery that she lacks a penis is felt as a purely narcissistic injury, for which she holds her mother responsible, and that it causes her to go over to the father, by way of the symbolic equation: penis = child. Freud urged analysts to investigate whether this were so in every case. K. Horney laid special stress on precisely the opposite situation, holding that little girls and women in whom there is manifestly a very marked penis-envy utilize that envy and their 'masculinity' in general *secondarily* as a defence against an already developed Œdipus complex. This is a finding which does not necessarily contradict Freud's. A. Lampl-de Groot, starting from Freud's view, supplements it with a suggestion which, if it could be substantiated, would be of

the utmost importance. She holds that the penis-envy of the period prior to the Œdipus complex is not narcissistic at all but is in the fullest sense masculine and phallic: the little girl really begins as a little boy and desires a penis in order to be able to have coitus with the mother. According to this view, the positive Œdipus complex in little girls would regularly be preceded by the negative.

The view which our two female cases obviously confirm first of all is that of Freud. Both patients were in the first instance attached to the mother (but *pregenitally* attached), both went over to the father and to the desire for a child, as a reaction to disappointments by the mother. In both the discovery of the lack of a penis played an important part, and both undoubtedly held the mother responsible for it. But, we must hasten to add, the idea: 'My mother has castrated me' seemed to be co-ordinated with other frustrations—to be only *one* factor among many. In one case, side by side with the reproach that the patient had been castrated by the mother were the further reproaches that the mother had poisoned her (oral), robbed her of her strength (anal). In the other, the idea that the mother had robbed the father existed from the outset side by side with that of castration, and besides, here again, we came upon important oral and anal frustrations. It chanced that all three patients were the youngest members of their families; otherwise we should certainly have found that the birth of younger brothers or sisters was a crucial instance of disillusionment. We can see immediately from our material that, amongst the disappointments emanating from the mother, the lack of a penis must play, economically, the most important part. This is very probable even when we only consider the matter theoretically. Of the co-ordinated disappointments which come through the mother those which are oral and anal affect both sexes equally. But the experience of 'castration' is one which affects the female sex only. If, then, females are impelled by these disappointments to change their love-object, while males are not so impelled (for the male case quoted is exceptional in this respect), the crucial instance of disappointment must be that connected with the lack of the penis, and it must be this which operates, in conjunction with constitutional biological factors. At all events our cases go to prove that, in females, the act of castration is originally attributed to the mother and that female sexuality is built up on a basis of partial incorporation, on the idea: 'My mother has stolen it; my father must give it back'.

Of course, the view put forward by K. Horney, that a more super-

ficial penis-envy may act as a screen and defence for deeper Œdipus wishes, is not to be called in question, for it expresses a situation met with every day in our analytical experience. For instance, in our last case, the 'masculinity'-symptoms, so ostentatiously presented, were a screen for phantasies of mystic union with the father. But these facts tell us nothing of the possibility of a primitive narcissistic penis-envy, prior to and beyond all Œdipus wishes. Jones is right when he speaks of a pre- and a post-Œdipus penis-envy. But nothing in our material bore out the suppositions of A. Lampl-de Groot. The original mother-attachments were, most markedly, exclusively pregenital. The fact that in one case this attachment was not, or not altogether, feminine and receptive but had for its aim the idea of giving the mother something or letting her take it away does not make it possible to call it a masculine, genital attachment. It is true that in the other case also there were masculine-genital wishes, having reference to the mother—e.g. the patient wished to place her own leg between her mother's thighs—but they arose at a much later, 'post-Œdipus' period, long after a secondary identification with the father had taken place. So the cases quoted by A. Lampl-de Groot do not appear to be typical.

Actually, then, the Œdipus complex is influenced by the pregenital attachment to the mother, and its break-up by the earlier break-up of that object-relation.

Let us once more sum up and compare our findings in the three cases schematically :

Case I.—Pregenital attachment to the mother—disappointment by the father—(a) fixation of heterosexuality (of the Œdipus complex), (b) turning towards the father : pregenital tendencies having reference to the mother are carried over to the father and there is a sadistic reaction.

Case II.—Pregenital attachment to the mother—disappointment by the mother—turning to the father : pregenital tendencies having reference to the mother are carried over to the father and there is a sadistic reaction.

Case III.—Pregenital attachment to the mother—chronic disappointment by the father : since he is no longer actually in existence (a) introversion takes place, (b) many pregenital tendencies having reference to the mother are carried over to real men and there is a sadistic reaction.

The second and third cases are doubtless more typical than the

first. To judge by what I have recounted of them they seem characteristic instances of the development of the Œdipus complex in women. The subject's bisexuality manifests itself in the varying degrees in which the relation with the father is clouded by the importation of hate-tendencies really relating to the mother. The first case is more complicated. If it had taken a typically masculine course, the boy would probably have reacted to the disappointment by his father by turning to his mother with redoubled vehemence. Instead, however, it developed along the feminine line: that of turning to the father, after the disappointment, and transferring to him tendencies relating to the mother. We must suppose that this happened because the mother of his earliest days was replaced by his nurse and grandmother and then, later, these two were no longer present. There was also, no doubt, a special constitutional bisexual factor.

In conclusion, let us consider in the light of the material at our disposal the problems of the pregenital antecedents of the Œdipus complex, referred to at the beginning of this paper. The points upon which, as we said, all analysts are unanimous have certainly received fresh confirmation.

(1) The Œdipus prohibition reflects the pregenital prohibition: in Case I, the loss of the environment associated with the grandmother remained, throughout the patient's life, the principal disaster with which he felt himself threatened; in Case II, beneath the father's commands of self-control ('being dried up') was the basic pregenital idea of 'being sucked dry'; in Case III, the overpowering dread of loss of love—originally, of the mother's love, conceived of in pregenital terms—was throughout life the chief content of the patient's anxiety. In the main we have dealt only with the material of the pregenital *object-relations* and have disregarded the question of auto-erotism, from which we might have learnt still more on these points.

(2) In Case I, the castration-anxiety really always remained oral, while in Cases II and III it was built up out of the dread of losing faeces and the mother's breast.

(3) In all three cases there was originally a pregenital attachment to the mother, and characteristics of this attachment were imported into the relation with the father.

(4) In all three cases the introjected object in the unconscious ideas of 'partial incorporation' could represent equally the penis, faeces and the mother's breast.

(5) In the cases of the two female patients it was particularly clear

that the desire for a child was built up out of penis-envy and the longing for a well-formed stool.

(6) In the 'eruptions' of sensuality in Case II it was easy to recognize the longing for oral incorporation as the basis of the wish for coitus.

Now, as regards the points which we said were 'disputed': With the first, the question of the change of love-object in women, we have already dealt at length. As regards the relation of oral to genital sexuality we were able in all three cases to demonstrate the feminine, *direct* transition of the incorporation-wishes from the oral to the vaginal level by way of the anal. This is a notion which Helene Deutsch²⁰ also puts forward. Obviously the three hollow organs simply succeed one another, as e.g. in Case II, where the coitus-wish was the direct successor of an anal incorporation-wish (enema-syringe). In this sense Jones speaks of an 'equivalent series' of female organs. It is plain that the active-phallic libido, about which we could say nothing directly, is evolved from the active excretion-components of anal sexuality, just as feminine libido is evolved from the receptive-retention-components. This brings us to the third and last point: the relation between retention and excretion. Our own findings would seem to testify to these tendencies' alternating with, or possibly succeeding one another in *every* erotogenic zone (in Abraham's²¹ sense of the term) rather than to the localization in the urethra of all pleasure in excretion and in the anus of all pleasure in retention as postulated by Ferenczi in his theory of amphimixis.²² Pure genitality seems to exist as independently as urethral and anal erotism. Only because it flowers later does it retain so many of those traces of pregenital origin which are derived from an earlier period. The object-relations were begun in that period, and therefore at their genital zenith they still bear vestiges of their origin.

²⁰ Helene Deutsch: *Psychoanalyse der weiblichen Sexualfunktionen*.

²¹ Abraham: 'Study of the Development of the Libido'.

²² Ferenczi: *Versuch einer Genitaltheorie*.

SOME UNCONSCIOUS FACTORS IN THE SONNET AS A POETIC FORM

BY

CLARISSA RINAKE

URBANA, ILLINOIS

This contribution to the psycho-analytical study of poetry was suggested in part by some recent discussions in the British Psycho-Analytical Society of the sublimation of libidinal trends in speech, music, and reading and by the consequent reflection that the unconscious must influence the form of literary creations as well as their content, and that in every detail. The sonnet was selected for investigation because it includes the elements of poetical form—rhythm and metre, rhyme and stanza—somewhat as genital organization comprises the primitive component-instincts, uniting them into a whole apparently dominated by the complex which has been found to be crucial for instinctual development.

The structure of the sonnet, its so-called laws, the attitude of poets and critics toward it and the themes it has been most frequently employed to express, all indicate that the sonnet is not only particularly well-adapted for the sublimation of the Œdipus complex and the mingled desire and dread with which the first love-object is regarded, but that they have all been to a considerable extent determined by the unconscious needs to which the sonnet gives disguised expression and satisfaction. The present study is necessarily limited to the influence of the higher libidinal trends but it is hoped that as the sublimation of pregenital trends in speech and writing is more fully studied, the subject can be pursued into the deeper levels of the unconscious.

The evidence here presented is largely given in the words of poets and critics, who of course cannot be suspected of intentional double meaning. But, like patients in analysis, they often disclose the unconscious meaning of the subject they are discussing on the conscious level.

Only the general and broadly typical significance of the form is here considered, without regard to the particular unconscious psychic patterns of the persons who have employed it as a mode of sublimation, though no doubt a study of individuals would strengthen the case. In this procedure I am encouraged by the example of poets and critics who hold that the sonnet obeys an inner necessity which determines

the form in every detail and even the occasions on which it is appropriately used, and by the argument of one of the most discerning of contemporary poet-critics that all the details of poetic expression are derived from the experience in which it originates. 'Poetry is the expression of an experience (however originated) which has acquired the nature of an urgent imaginative inspiration, or impulse towards complete expression'.¹ It is not a purely instinctive or automatic act, but a highly intellectual one presided over by the judgement. Yet 'it is *inspired*, as we say, i.e. actively conditioned, down to the last detail, by the experience which has to be expressed—and experience, though intellect may enter into it, is itself nothing intellectual. . . . The essence of poetic expression is to give, moment by moment, all possible aspects of an experience simultaneously: hence metaphor and the use of all the suggestive values of words and their sounds, and hence above all metre, in poetry. But no artistic expression can ever be anything but symbolic; can never, therefore, be really complete'.² Other critics have been of the same opinion.³ 'For the poet, it is the passion which searches out, discovers and lays hold of the forms preordained for its utterance and never the form that induces or sets fire to the passion'.⁴ 'There are occasions upon which poetry demands and insists upon the sonnet form as properly and imperatively as upon any form' and it is only then that great sonnets are written.⁵

Although our primary interest here is the nature of this conditioning experience, we may note that according to the first critic the poet's problem of communicating his experience to another or expressing it in terms of something else can be solved only by means of symbolism. What the poet has to express is a 'peculiarly secure and vivid intuition' which is 'not itself communicable, since it does not and cannot exist in words. . . . External expression in language cannot therefore be other than symbolic; this applies to every aspect of poetic expression in language'.⁶ This encourages an effort to interpret even the uncon-

¹ Lascelles Abercrombie: *Principles of English Prosody*, 1923, p. 13.

² *Ibid.*, pp. 75-76.

³ Cf. J. C. Andersen: *The Laws of Verse*, 1928, p. x; W. P. Ker: *Form and Style in Poetry*, 1928, p. 173; M. Pattison: *The Sonnets of John Milton*, 1883, p. 21; Wm. Sharp: *Sonnets of this Century*, Canterbury Poets, 1886, p. xxi; E. Smith: *The Principles of English Metre*, 1923, p. 5.

⁴ T. W. Crosland: *The English Sonnet*, 1917, p. 21.

⁵ *Ibid.*, p. 36.

⁶ Abercrombie, op. cit. p. 14.

scious symbolism of a poetic form in order to discover the whole experience it communicates.

It seems to me very likely that psycho-analytical study, especially of children, will confirm the statement that 'as an æsthetic instrument, language is not sound to which meaning can be assigned (i.e. words), but sound which is meaning',⁷ and will show in some detail the symbolism of syllabic sounds. But for the present we must limit ourselves to sound as rhythm, which is generally considered to be the basis of the emotional expressiveness of poetry.⁸ To one critic the symbolism of rhythm seems so immediate that it can be taken for granted without inquiry into what 'associations or compulsions may underlie' it.⁹ But what may be sufficient for the study of prosody is not sufficient for psychology. As a matter of fact, the critic has more to say that is relevant. For it appears that the value of rhythm is to produce a state of 'general and "massive" excitement' which, as part of the whole experience, is essential to complete expression in order to 'effect in the mind of another what happened in the mind of the poet'.¹⁰ Not only has 'an exactly repeating rhythm . . . a notably exciting effect'¹⁰ but metre (which is rhythm that can be schematized on a regular repeating pattern)¹¹ is to be preferred to free rhythm as 'incomparably the more expressive'.¹² Moreover, apart from its mere expressiveness, rhythm serves to enhance the receptivity so that the mind becomes more sensitive to values and suggestions, and hence

⁷ Abercrombie, *op. cit.* p. 17. Cf. Jespersen: *Language. Its Nature, Development and Origin*, 1922, pp. 103 ff, 398 ff, and many suggestions in the work of Melanie Klein.

⁸ Cf. K. M. Wilson: *The Real Rhythm in English Poetry*, 1929, pp. 5, 6. 'Undiluted emotion is always rhythmical. . . . It is not so much that emotion makes rhythm, as that it prevents interference with rhythm'. E. Smith, *op. cit.* p. 5. 'Rhythmical expression is a natural outcome of poetic emotion and it helps in its turn to convey that emotion to others. It fires the imagination of the hearer and induces that impassioned apprehension of the subject-matter which is the very life of poetry. Rhythm is not something merely superadded for the purpose of giving pleasure, . . . but something which is of the very essence of poetic expression'.

⁹ Abercrombie, *op. cit.* p. 27.

¹⁰ *Ibid.*, p. 44.

¹¹ *Ibid.*, p. 41.

¹² *Ibid.*, p. 46.

poetic language can be 'richer than prose without clogging the understanding'.¹³

Why rhythm should be so contagiously exciting and seductive the critic does not explain. But he gives more than a hint when he says it 'is not really mere sensation', and 'the difference between mere rhythm and metre has an exact analogy in the difference between sensation and perception'.¹⁴ Such a suggestion of identity by negation may be taken to imply that for the unconscious of hearer as well as poet the rhythm of poetry may be at least a partial substitute for 'mere sensation'. And I think we can go further on the basis of psycho-analytical observation and knowledge of symbolism and say that for the unconscious the 'excitement' which is so 'expressive' and so increases susceptibility, and the sensation which rhythm suggests but is not, are repressed sexual excitement and displaced erotic sensation, which can be sublimated in this way.¹⁵ It would seem that in this process of sublimation we must ascribe to the activity of the ego (and the operation of the reality-principle) that modulation of pure rhythm in accordance with the rhythm of actual speech which produces metre,¹⁶ and must award to the ego also the conscious æsthetic pleasure in the perception of metre, which is analogous to and accompanies the underlying pleasure of the id in the sensation of rhythm (in accordance with the pleasure-principle).

This interpretation of the unconscious meaning of rhythm seems to be confirmed indirectly by the protest of another writer against a kinæsthetic theory of rhythm: 'It is to me, personally, and possibly to most lovers of music or poetry, utterly abhorrent to explain the experiences of the spirit by referring them to the activities of the body'.¹⁷ The discussion concludes with the suggestion that 'perhaps rhythm gives us a sensation of movement, because as a matter of fact, rhythm is movement; it is precisely movement of a certain sort'.¹⁸ The vehemence of the protest and the fine-spun distinction between a

¹³ Abercrombie, op. cit. p. 45.

¹⁴ *Ibid.*, p. 139.

¹⁵ Cf. the rhythmic effect of such a piece of music as Ravel's *Bolero*, or the known meaning of 'jazz'.

¹⁶ G. B. Johnson: 'Double Meaning in the Popular Negro Blues', *Journ. Abnormal Psychology*, XXII, 12 ff.

¹⁷ Wilson, op. cit. p. 17.

¹⁸ *Ibid.*, p. 19.

movement that is sensory but not bodily strongly suggest that for the unconscious of most lovers—of poetry or anything else—rhythm is indeed movement of a certain sort which need not be recognized by the conscious self. And we know very well that abhorrence—e.g. of an interpretation or theory—can be as much the measure of unconscious pleasure in a symbolic activity (and the proof of and atonement for it) as a spiritual or æsthetic love—e.g. of poetry—can be its accepted and valuable complement in consciousness.

Rhythm and metre are, however, not peculiar to the sonnet but the common language of poetry. The iambic pentameter line which goes to make up its 'organic structure' is, also, the commonest verse in English poetry. I therefore pass over the vague reasons that have been alleged why this 'rising' measure seems most natural to our language and most pleasing to our ears, and even a possible specific psychological motive for its use consistent with my theory.

What is peculiar to the sonnet is the fact that it is a much esteemed short poem of prescribed length and definite form, complete in itself, and so delicate in its perfection that every detail is the object of the most jealous concern and almost rigidly prescribed 'laws'. It would seem that any change in its form, any interruption or weakening of its essential rhythm and movement, is felt to be hazardous to the unconscious experience of which it is the conscious expression. On the other hand, the peculiarly successful adjustments of a perceptible conflict between matter and form¹⁹ by the very laws of its being are regarded as having made it the vehicle for expressing the most intense feelings²⁰ and also the 'casket in which [poets] were pleased to treasure some of the very best which they had'.²¹ In the so-called 'laws' of the sonnet, then, we may expect to find symbols of the unconscious aspects of the experience which determines the form. For while critics protest that the sonnet is 'only a means to an end'²² and 'a form of absolute freedom for the very largest kind of utterance',²³ they also insist that it has very definite laws which have evolved themselves out of the idea of the poem,²⁴ or, more particularly, out of its combination of thought and feeling.

¹⁹ Pattison, *op. cit.* p. 18.

²⁰ *Infra.*

²¹ R. C. Trench: *The Sonnets of William Wordsworth*, 1884, p. viii.

²² T. Watts-Dunton: 'Sonnet', *Enc. Brit.*, 13th ed.

²³ Crosland, *op. cit.* p. 35.

²⁴ Pattison, *op. cit.* p. 21.

The most rigid requirement, the length of the sonnet, is determined by the intense emotion to be communicated and depends on both the active and passive partners in the experience. The 'mystical fourteen' is 'given by the average capacity of human apprehension' and the 'average duration of an emotional mood'; 'the thrill to be raised by the sonnet . . . is too tense to be sustained long. And we cannot let the tension down, and then restore it by another appeal'.²⁵ But it is the recipient of the creative experience, the 'sensitive ear' of the hearer, that finally determines the length of the sonnet, for the single thought, emotion, or poetically apprehended fact to be expressed might find twelve or sixteen lines equally suitable.²⁶ Though fourteen lines may be the 'average number which a thought requires for its adequate embodiment before attention must collapse',²⁷ the rhythmic effect depends quite as much on the 'expectation of the ear', and if there were no predetermined length, the hearer would be 'defrauded of . . . satisfaction'; the composer might rescue his own spontaneity but he would forfeit the 'advantage of addressing a disciplined ear'.²⁸

This prescription of sonnet length, in connection with the critical judgement that 'the success of the sonnet must depend' on its fitness to express 'the kind of unity its matter had as an imaginative experience',²⁹ points to a determining experience of such intensity that it cannot be long sustained yet must not be cut off, and one peculiarly dependent on the response of another to whom the experience is communicated. If we hesitate to recognize the unconscious sexual meaning in this sonnet-experience, some symbols chosen to describe the finest sonnet achievement may show more clearly that underlying meaning. The first inventor of the sonnet was 'like the first man who adventured frequently upon the waters in a wedge-shaped craft, after whom everyone agreed that grooved and narrow bows were better than the round-

²⁵ Pattison, *op. cit.* pp. 22, 23.

²⁶ Sharp, *op. cit.* p. xxxv. J. C. Andersen suggests that the fourteen lines of the sonnet may have been expanded from the eight and six syllables of the ballad stanza, which has 'almost universal appeal to all emotional people', as the sonnet has appealed to the 'smaller class of people whose emotions may be a little more controlled by their intellect'; *op. cit.* p. 126.

²⁷ Pattison, *op. cit.* p. 25.

²⁸ *Ibid.*, p. 27. Cf. also Ernest Jones: 'The Madonna's Conception through the Ear', *Essays in Applied Psycho-Analysis*, 1923, pp. 261 ff, and E. H. Hartland: *The Legend of Perseus*, 1894, I, 131, 179.

²⁹ Abercrombie, *op. cit.* p. 32.

ness of a tub or the clumsy length of a hollowed tree-trunk'.³⁰ The sonnet is best for its expressive purpose 'even as the swallow's wing is the best for rapid volant wheel and shift, as the heron's for mounting by wide gyrations, as that of the kite or the albatross for sustained suspension'.³¹

It is natural that a poetic form with such unconscious meaning should be much used to convey messages of love and as an offering from the lover to his lady. But it is not often that the underlying phantasy is so thinly disguised as in a love-sonnet about the sonnet, where the symbolism of the form—the penetrating voice and the receptive ear—is unmistakable.

THE SONNET'S VOICE: A METRICAL LESSON BY THE SEASHORE

Yon silvery billows breaking on the beach
 Fall back in foam beneath the star-shine clear,
 The while my rhymes are murmuring in your ear
 A restless lore like that the billows teach;

For on these sonnet-waves my soul would reach
 From its own depths, and rest within you, dear,
 As, through the billowy voices yearning here
 Great nature strives to find a human speech.

A sonnet is a wave of melody;
 From heaving waters of the impassioned soul
 A billow of tidal music one and whole
 Flows in the 'octave'; then returning free,
 Its ebbing surges in the 'sestet' roll
 Back to the deeps of Life's tumultuous sea.³²

The derivation commonly attributed to the word 'sonnet' bears out this interpretation of an unconscious meaning in the form. The usual explanation of the name is that it is a diminutive of Italian *suono* and means a 'little sound', but reference is sometimes made also to French *sonnette* and the tinkling sheepbells of Provence.³³ As psychoanalysts know very well, even a 'little sound' that is not specifically produced by the vibration of a rod-like (or other foreign) object in a concavity frequently has quite definite unconscious associations with

³⁰ Sharp, op. cit. p. xxxiv.

³¹ *Ibid.*, p. xxi.

³² By T. Watts-Dunton, Sharp, op. cit. p. xxii.

³³ *Ibid.*, pp. xxvii-xxix.

sexual experience. In the sonnet these associations are carried into the music of the fully developed form.

In the language sometimes used to describe its origin and growth, phallic symbolism is combined with symbols that recall Freud's 'child' equation and the danger as well as the delight of that unconscious phantasy.³⁴ In spite of rival claims for Provence, 'that mother of poets', Italy is usually called the 'birthplace' and 'original home' of the sonnet. There it flourished as a 'fair consummate flower' and as a 'very common and very worthless weed'.³⁵ It is also a 'seedling' that fell into 'suitable ground', forced its way towards the light, sent up green shoots only to be nipt, but the 'fulfilled bud, in due time', opened into the 'mature Petrarchan flower'.³⁶

But the sonnet represents not only the instrument and product of communication, but also and at the same time the perfect whole, the 'sensitive ear', the 'casket', that receives and completes it. The laws that deal with its double music and characteristic movement emphasize the idea of harmonious union as fulfilling its highest function. The sonnet ideal of an 'organic structure . . . made up of answering parts'³⁷ is regarded as most perfectly realized in the Italian form of sonnet, and therefore that type is the object of the most jealous defence against possible—but usually wholly imaginary—detraction and against the blundering or experimentation which might impair the desired union of two parts. The Italian type alone is a 'perfect work of art';³⁸ it 'really consists of two poems of a prescribed and fixed length, the one completing the other';³⁹ like a piece of music it has two parts, the second the complement of the first, with similar sequences and demands of their own, joined through a 'harmonious necessity';⁴⁰ it is 'not a simple continuous line of thought, but thought doubled, taking one position first and another later'; it is a 'double thing', a 'true argument', a form that gives to thought 'just that variety and unity which is the secret of life'.⁴¹

³⁴ Conformity to this equation would be more obvious if I could point out the pregenital elements.

³⁵ Trench, *op. cit.* p. ix.

³⁶ Sharp, *op. cit.* p. xxix.

³⁷ Pattison, *op. cit.* p. 28.

³⁸ Hunt and Lee: *The Book of the Sonnet*, 1867, I, 14.

³⁹ Crosland, *op. cit.* p. 61.

⁴⁰ Hunt, *op. cit.* pp. 12-13.

⁴¹ Ker, *op. cit.* p. 173.

The material expression of this harmonious union is, of course, the formal division of the whole poem into two unequal parts, octave and sestet, with different but prescribed arrangements of rhymes in each: two rhymes in the octave repeated in each quatrain according to the pattern *abba abba* (called *rima chiusa*, enclosed rhyme); and two or three different rhymes in the sestet arranged with greater freedom but often with a similar division into two parts or tercets, *cde cde*, *cdc dcd*, *cdd cee*, etc. The repeated advance and retreat suggested by the rhymes of the octave is commonly followed and stressed by a pause which marks the turning point and shift of thought or mood and makes the sonnet a 'double thing'. The progress to a further stage (not a mere suspension) in the sestet is marked by the fresh rhymes and different movement not so delicately balanced as the first,⁴² which give its variety in unity.

From this subtly prescribed arrangement of rhymes results the perceptible movement of the whole and of the parts which is regarded as its consummation and is the object of the critics' most jealous concern and, presumably, the poets' highest efforts. The critics' language, like the poetic form they discuss, continues to carry a double meaning. One emphasizes unity, gradual forward movement with due pause and turn and a summing up of all in conclusion, 'as a lakelet in the hills gathers into a still pool the running waters contributed by its narrow area of gradients. . . . The emphasis is nearly, but not quite, equally distributed, there being a slight swell, or rise, about the middle. The sonnet must not advance by progressive climax, or end abruptly; it should subside, and leave off quietly'.⁴³ Another stresses the two-fold movement: 'the sustained flow' or 'melodic wave', the 'steady sweeping wave-like movement entirely satisfactory to the ear' created by the two rhymes of the octave 'forming a solid whole' and the 'ebb-movement' of the sestet, which is at its best when the tercets echo the half break and full break of the octave.⁴⁴ The close, however, should 'not be inferior to, but must rather transcend what has gone before'.⁴⁵ As Petrarch said, 'the end should invariably be more harmonious than the beginning, i.e. should be *dominantly borne-in* upon the reader'.⁴⁶ A third critic, who defends the sonnet as fiercely as if

⁴² Pattison, op. cit. p. 30.

⁴³ Pattison, op. cit. p. 13.

⁴⁴ Sharp, op. cit. pp. xxxvi-xxxix.

⁴⁵ *Ibid.*, p. lxxix.

⁴⁶ *Ibid.*, p. lv.

no one before had him admired or understood the form, vigorously condemns the 'wave theory' and attributes it to Rossetti's inability to produce a sestet 'with a punch in it'.⁴⁷ He insists no less on the double movement, however, and his description of it brings out the note of delight and achievement appropriate to its unconscious meaning and the triumph of the pleasure principle. 'The sonnet form', he says, 'is virtually the outcome of the poetic desire for attainment on attainment. The octet may be likened to the seventh heaven, the sestet to the empyrean. The first atmosphere achieved, there should be poise; and then a swift essay for achievement in the second. So much compassed, mortality can for the present do no more; and the flight is finished'.⁴⁸

Indeed whenever a critic praises the sonnet as a poetic form, he seems unconsciously to choose words that are also symbols for sexual desires to which the sonnet can give unconscious satisfaction. Petrarch's sonnets are likened first to 'a wind'⁴⁹ gathering in volume and dying away again immediately on attaining a culminating force' and then to an 'oratorio, where the musical divisions are distinct, and where the close is a grand swell, the culmination of the foregoing harmonies'.⁵⁰ Rossetti's have had a powerful influence because their 'fertilizing waters have penetrated far and wide into the soil'.⁵¹ The peculiar advantages of the form are that it affords an opportunity for 'distilling strong emotion into drops';⁵² it checks a tendency to diffuseness so that 'what would have been but a loose and nebulous vapour, has been compressed and rounded into a star';⁵³ it is not too circumscribed a form but that a poet may move in it 'as freely as a fish in a deep pool, as a bird in the windless air'.⁵⁴

These same sexual symbols and others with a further significance are used by poets as well as critics, especially when they become self-conscious and write sonnets about the sonnet. The two which follow suggest the dangers that beset the form as a result of its unconscious

⁴⁷ Crosland, *op. cit.* p. 77.

⁴⁸ *Ibid.*, p. 78.

⁴⁹ Cf. the suggestion of flatus here and in the next quotation with Ernest Jones, *op. cit.* pp. 275 ff.

⁵⁰ Sharp, *op. cit.* p. liv.

⁵¹ *Ibid.*, p. lxx.

⁵² Pattison, *op. cit.* p. 39.

⁵³ Trench, *op. cit.* p. xl.

⁵⁴ Sharp, *op. cit.* p. lxix.

significance, and the alternative claims of death and the repetition-compulsion, which dispute with love and life the domination of the sexual impulses under circumstances familiar to psycho-analysts.

What is a Sonnet ? 'Tis the pearly shell
 That murmurs of the far-off, murmuring sea ;
 A precious jewel carved most curiously ;
 It is a little picture painted well.
 What is a Sonnet ? 'Tis the tear that fell
 From a great poet's hidden ecstasy ;
 A two-edged sword, a star, a song—ah me !
 Sometimes a heavy tolling funeral bell.
 This was the flame that shook with Dante's breath ;
 The solemn organ whereon Milton played,
 And the clear glass where Shakespeare's shadow falls ;
 A sea this is—beware who ventureth !
 For like a fjord the narrow floor is laid
 Mid-ocean deep to the sheer mountain walls.⁵⁵

A Sonnet is a moment's monument,—
 Memorial from the Soul's eternity
 To one dead deathless hour. Look that it be,
 Whether for lustral rite or dire portent,
 Of its own arduous fulness reverent :
 Carve it in ivory or in ebony,
 As Day or Night may rule ; and let Time see
 Its flowering crest imperaled and orient.
 A Sonnet is a coin : its face reveals
 The soul,—its converse, to what Power 'tis due :—
 Whether for tribute to the august appeals
 Of Life, or dower, in Love's high retinue,
 It serve ; or, 'mid the dark wharf's cavernous breath,
 In Charon's palm it pay the toll to Death.⁵⁶

From the same unconscious source as the poets' probably springs the critics' anxiety, already mentioned, to preserve by sonnet legislation the 'flight', 'flow', 'movement', etc. of the sonnet, to 'secure for it that completeness, and that freedom from blemish, which alone

⁵⁵ R. W. Gilder : *Lyrics*, 2nd ed., p. 121.

⁵⁶ Introductory Sonnet to the *House of Life*, by D. G. Rossetti. This sonnet was sent by the poet to his mother as a birthday gift. P. F. Baum : *The House of Life* (ed. 1928), p. 59.

can render a small thing precious',⁵⁷ and especially to defend the Italian form as the only 'Legitimate Sonnet',⁵⁸ from degradation, emasculation,⁵⁹ and bastardy⁶⁰ at the hands of inferior and irreverent poets. The language and uneasy attitude of both poets and critics point very strongly to the presence of the unconscious incestuous attachment and the fear of castration which is its punishment, which make sublimation in poetry at the same time desirable and precarious.

What I therefore suggest is that the Italian form of sonnet is preferred and cherished because it represents also the mother's body, and that it is anxiously defended because the unconscious desire to violate the mother-symbol is constantly being aroused and repressed whenever a sonnet is written or enjoyed. This element in the unconscious situation gives another meaning to the two-fold movement of the sonnet, since it can represent both desire and flight from the beloved and forbidden object and even renunciation of all earthly love for the sake of the 'impossible she'. It also gives added piquancy to the Italian poet's alleged reproof to one who complained of the strictness of sonnet laws, in which at least one symbol suggests that he unconsciously recognized in his own heart just what sort of dangerous presumption the sonneteer was unconsciously guilty of: 'If this seem to thee a bed of Procrustes, who has compelled thee to lie on it? It is of thy own free choice that thou stretchest thyself thereon. Parnassus would not be in despair, the treasury of the Muses would not be bankrupt, even though thou shouldst withhold thy Sonnet from it'.⁶¹

It may even be that this universal unconscious longing is the secret hidden away in the sonnet, always suspected but never to be discovered by biographical interpretation. And it may be because the form of the sonnet so beautifully expresses and transforms it—somewhat as the pure rhythm of unconscious sensation is converted into metre—that it has always been so absorbingly interesting to poets, critics, and lovers of poetry. 'Without being coldly artificial, . . . the sonnet is yet so artistic in structure, its form so universally known, recognized, and adopted as being artistic, that the too fervid spontaneity and reality of the poet's emotion may be in a certain degree veiled, and the

⁵⁷ Hunt, *op. cit.* p. 11.

⁵⁸ *Ibid.*, p. 14.

⁵⁹ Sharp, *op. cit.* p. lix.

⁶⁰ *Ibid.*, p. lviii.

⁶¹ Trench, *op. cit.* p. x.

poet can whisper, as from behind a mask, those deepest secrets of the heart which could otherwise only find expression in purely dramatic forms'.⁶² 'In the main it is a concealment, or if you will, a transmutation, rather than a revelation, of the facts; and he who insists that it is a revelation, or "reflection" . . . cannot be said to have looked into the true inwardness of poetry. . . . Latent in the poet are certain poetic ideas which kindle and begin to find expression as soon as they are touched by the right circumstance, but whether the circumstance be personal to himself or to another is a matter of little moment so far as the result is concerned'.⁶³

Unconscious longing for the mother is best sublimated in sonnets as it is reality, in love for an acceptable substitute, human or ideational. But its influence is just as great in either case when the representation of the loved object is distorted through repression and the sublimation disturbed by guilty anxiety and the fear of castration. In one sonnet of this sort the struggle with reality and disappointment is expressed in symbols for the mother and immortality familiar also to anthropologists.⁶⁴

SEA-SHELL MURMURS

The hollow sea-shell which for years hath stood
On dusty shelves, when held against the ear
Proclaims its stormy parent; and we hear
The faint far murmur of the breaking flood.
We hear the sea. The sea? It is the blood
In our own veins, impetuous and near,
And pulses keeping pace with hope and fear
And with our feelings' ever shifting mood.

Lo! in my heart I hear, as in a shell,
The murmur of a world beyond the grave.
Distinct, distinct, though faint and far it be.
Thou fool; this echo is a cheat as well,—
The hum of earthly instincts; and we crave
A world unreal as the shell-heard sea.⁶⁵

⁶² Watts-Dunton, loc. cit.

⁶³ Crosland, op. cit. pp. 195-196.

⁶⁴ Cf. G. E. Smith: *The Evolution of the Dragon*, 1919, Part III: 'The Birth of Aphrodite'; J. W. Jackson: *Shells as Evidence of Migrations of Early Culture*, 1917, introd. and ch. IV; Ernest Jones: 'Psycho-Analysis and Anthropology', *Journ. of the Royal Anthropological Institute*, 1924, 54, 47 ff.

⁶⁵ By E. Lee-Hamilton, in Sharp, op. cit. p. 94.

In two others Nature is represented as a mother who charms and disappoints :

NATURA BENIGNA

What power is this ? what witchery wins my feet
 To peaks so sheer they scorn the cloaking snow,
 All silent as the emerald gulfs below,
 Down whose ice-walls the wings of twilight beat ?
 What thrill of earth and heaven—most wild, most sweet—
 What answering pulse that all the senses know,
 Comes leaping from the ruddy eastern glow
 Where, far away, the skies and mountains meet ?

Mother, 'tis I reborn : I know thee well ;
 That throb I know and all it prophesies !
 O Mother and Queen, beneath the olden spell
 Of silence, gazing from thy hills and skies !
 Dumb Mother, struggling with the years to tell
 The secret at thy heart through helpless eyes !

NATURA MALIGNA

The Lady of the Hills with crimes untold
 Followed my feet, with azure eyes of prey ;
 By glacier-brink she stood,—by cataract-spray,—
 When mists were dire, or avalanche-echoes rolled.
 At night she glimmered in the death-wind cold,
 And if a foot-print shone at break of day,
 My flesh would quail, but straight my soul would say :
 ' 'Tis hers whose hand God's mightier hand doth hold ' .
 I trod her snow-bridge, for the moon was bright,
 Her icicle-arch across the sheer crevasse,
 When lo, she stood ! God made her let me pass ;
 Then felled the bridge ; . . . Oh, there in the sallow light . . .
 There down the chasm, I saw her cruel, white,
 And all my wondrous days as in a glass.⁶⁶

Another represents a phantasy of incest in a dream of burial at sea, with appropriate symbols of birth and death and coitus and castration such as frequently occur in folk-lore and in individual analyses.

⁶⁶ T. Watts-Dunton : *The Coming of Love*, pp. 75, 78.

A DREAM OF BURIAL IN MID-OCEAN

Down through the deep deep grey-green seas, in sleep,
 Plunged my drowsed soul ; and ever on and on,
 Hurrying at first, then where the faint light shone
 Through fathoms twelve, with slackening fall did creep :
 Nor touched the bottom of that bottomless steep,
 But with a slow sustained suspension,
 Buoyed 'mid the watery wilderness wan,
 Like a thin cloud in air, voyaged the deep.

Then all those dreadful faces of the sea,
 Horned things abhorred and shapes intolerable,
 Fixing glazed lidless eyes swam up to me,
 And pushed me with their snouts, and coiled and fell
 In spiral volumes writhing horribly—
 Jagged fins grotesque, fanged ghastly jaws of hell.⁶⁷

Sonnets illustrating in their symbolic imagery stages and variations of the Œdipus complex could be quoted almost endlessly.⁶⁸ But I will end this part of the discussion with a very fine and familiar sonnet, in which this eternal conflict is brought to an end in a kind of renunciation that is deeply, if briefly, satisfying because the prison unto which the poet dooms himself is also a symbol for the mother we all seek and sometimes find in a beautiful sonnet.

Nuns fret not at their convent's narrow room ;
 And hermits are contented with their cell ;
 And students with their pensive citadels ;
 Maids at the wheel, the weaver at his loom,
 Sit blithe and happy ; bees that soar for bloom,
 High as the highest Peak of Furness-fells,
 Will murmur by the hour in foxglove bells :
 In truth, the prison, unto which we doom

⁶⁷ By J. A. Symonds, Sharp, p. 217. Cf. symbolism of hell and the 'vagina dentata', e.g. in T. Reik : *Der Eigene und der Fremde Gott*, 1923, ch. vii, and G. Roheim : *Australian Totemism*, 1925, p. 64.

⁶⁸ E.g. Drayton's sonnet 'Three sorts of serpents do resemble thee' ; where the disdainful lady is very like the dangerous polyphallic mother ; Constable's 'To live in hell, and heaven to behold', a common type showing the ambivalence of the oral stage as well as the Œdipus complex ; H. Coleridge's on 'Sin', full of remorse for a deadly and persistent wish suggestive of incest.

Ourselves, no prison is : and hence for me
 In sundry moods, 'twas pastime to be bound
 Within the Sonnet's scanty plot of ground :
 Pleased if some Souls (for such there needs must be)
 Who have felt the weight of too much liberty,
 Should find brief solace there, as I have found.⁶⁹

The history of the sonnet as a poetic form—which I can touch on but briefly—also confirms the theory that the sonnet has been a means of sublimating unconscious incest-wishes. It is well known that the form was first extensively used by Petrarch in two series addressed to an idealized lady and a highly spiritualized love.⁷⁰ Both in Italy and in England the sonnet was for a long time chiefly devoted to the more or less conventional service of love and disdainful or unattainable ladies. Again I wish to tell this story in the words of another who cannot be accused of selecting them to bring out such a meaning :

' It is a curious circumstance, in the history of sonnets,—and might be thought to tell in their disfavour, if the cases were not exceptional, manners of times to be considered, and the vast majority of sonnets of a different description,—that so many of them turn upon illegal attachments. Dante who makes a saint of Beatrice, and ultimately of himself too, and who marries her, as it were, in Heaven, never breathes a syllable of her husband. Nobody would suppose that there had been such a casualty in the lady's life. . . . The married woman, Beatrice de' Bardi, is a gentlewoman never heard of. It is the same with Petrarca. Nobody would dream, from his three hundred sonnets, that there was a gentleman of the name of DeSade, who had a right to ask him "what he meant". The poet ignores the husband during the whole of the lady's life on earth ; and when the lady dies, she equally ignores the husband, and invites the poet to come and live with her in Paradise. This looks, in both instances, as if there must have been some remarkable reasons for the conduct, with which readers are unacquainted'.⁷¹

Can those hidden reasons be other than the incest-phantasies that

⁶⁹ Besides this of Wordsworth, Wyatt's sonnet, 'The longe love, that in my thought I harber', shows renunciation as also fulfilment.

⁷⁰ That the ardour of his sonnets was undiminished by the death of the lady to whom they were seemingly addressed or by the poet's illicit amours is in harmony with what is known about the separation of sensual and ideal love as a result of the Oedipus complex.

⁷¹ Hunt, *op. cit.* p. 68.

the sonnets express in disguise—Beatrice and Laura as well as Delia and Idea and the host of other idealized ladies being adored as substitutes for the unattainable first love?

The effect of realistic love upon the early English sonneteers bears out the theory that they draw upon such unconscious sources of inspiration. Spencer's *Amoretti*, which tell the 'story of his patient wooing and happy winning', though granted beauty and poetic excellence,⁷² are often considered 'a little tedious'⁷³ or even 'a set of dull, middle-aged gentlemen, images of the author's time of life, and of the commonplace sufferings which he appears to have undergone from a young and imperious mistress'.⁷⁴ Success is not, apparently, so inspiring as hopeless longing. It goes hard with admirers of Sidney's *Astrophel and Stella* that anyone would say they 'would better have been left unwritten' and are 'wanting in that foundation of moral dignity for which nothing else is a substitute' because they were 'addressed to one, who, if the course of true love had run smooth, should have been his wife; but . . . became the wife of another man'.⁷⁵ The condemnation is more appropriate to incestuous love than to Sidney's sonnets regarded either as poems or as the outpouring of hopeless love. But clearly love was their inspiration—and it was no light love—for he finally gave up love and sonneteering together after two fine sonnets of renunciation.⁷⁶

Shakespeare's sonnets present a number of problems which I must ignore. They depart from the fashionable Petrarchan tradition in form, themes, and intensity of feeling. Like Sidney, Shakespeare gave over writing sonnets—but the reason is unknown; and like Sidney

⁷² Crosland, op. cit. p. 176.

⁷³ Trench, op. cit. p. xiii.

⁷⁴ Hunt, op. cit. p. 73.

⁷⁵ Trench, op. cit. p. xii.

⁷⁶ One begins:—

'Leave me, O Love, which reachest but to dust;
And thou my mind, aspire to higher things';

and the other ends:—

'Desiring nought but how to kill desire'.

Sidney's indifference to Penelope Devereux when her father favoured their marriage, and his passionate wooing when she was being married to Lord Rich, have caused much biographical speculation. They could be explained on the theory that she became more desirable the more her situation resembled that of an unconsciously loved mother.

he wrote a bitter sonnet on desire.⁷⁷ For the present study they are most remarkable for their form, which is so different from the regular Italian form as to be sometimes denied altogether the name of sonnet. What particularly distinguishes it is its different movement and climax. Instead of a union of two answering parts, it has a steady and more prolonged forward movement through three quatrains with alternating and changing rhymes, *abab cdcd efef*, and a sudden climax with the concluding couplet, *gg*. It is possible to regard this also as the 'result of a deep metrical necessity' and as gratifying unconscious desires partly identical with those underlying the other form. Its arrangement of 'alternate rhymes knit together and clinched by a couplet' has been called the 'sweetest of all possible arrangements in English versification'. Its melody is controlled largely by the couplet, which determines its length and the satisfaction it affords. The couplet must come 'not so far from the initial verse as to lose its binding power' and be wasted, nor so near as to disturb 'the linked sweetness long drawn out' of this movement, but sufficiently near to shed its influence over the poem back to the initial verse'. The 'expectance of the climacteric rest of the couplet' is the 'chief part of the pleasure' it gives just as the 'expectance of the answering ebb of the sestet' is the chief part of the pleasure of the 'wave' sonnet.⁷⁸

But if both types at their best attain rhythmic wholeness that may satisfy unconscious sexual desires, the function of the couplet—surely a phallic symbol in the foregoing description—and the greater force and drive of the Shakespearean form make it seem more masculine than the other and hence more apt to suggest the rival father than the desired mother. Its masculine character, at least, is indicated by symbols used to describe its peculiar effect. It has 'swiftness of motion now like a lithe beast of prey, now like a tide in the spring-equinox rushing over a level shore' and a 'pulsation like that of the planets Sirius or Jupiter'; it is also like a 'red-hot bar being moulded upon a forge till—in the closing couplet—it receives the final clenching blow from the heavy hammer'.⁷⁹

It seems probable that unconscious association of the Shake-

⁷⁷ It stands near the end of the series as it is usually printed and begins:

The expense of spirit in a waste of shame
Is lust in action.

⁷⁸ T. Watts-Dunton, loc. cit.

⁷⁹ Sharp, op. cit. p. liv.

spearean sonnet with the father may contribute to the hostile or at least ambivalent attitude toward that sonnet form. If choice of form can be taken as in part a symbol of identification, there are among later sonneteers few successful efforts at identification with the father-symbol by the use of the more masculine form. It is the same with the critics. Whatever admiration the English theorists concede to his sonnet-achievement and the magic name of Shakespeare, they, like the poets, seldom regard him as its master or theirs. For the sonnet as a 'perfect work of art' they consider the Italian form 'the legitimate sonnet'⁸⁰ and some even go so far as to regard deviations as 'not sonnets at all'⁸¹ and mixtures of the two types as 'English bastards of Italian parentage or as Italian refugees disguised in a semi-insular costume'.⁸² In their attitude is something strongly suggestive of the envious rebellious sons murdering (or castrating) with neglect or contempt their envied powerful parent (himself a rebel) and celebrating their victory by espousing a form derived from more distant ancestors and already dedicated to disguised mother-worship.⁸³ When critical attack is directed—as it usually is—at the couplet-ending with a view to deny or weaken its force, we are reminded of the unconscious desire to castrate the rival father as well as the fear of a like punishment, which attend incestuous phantasies. For example, while the two-fold division of thought and feeling is defended alike against Rossetti's feeble sestets and Shakespeare's couplets, the latter is dismissed as 'the least forceful part of the performance'.⁸⁴ Or the couplet is condemned for its frequently 'lamentable weakness and even paltriness'. Or, if not feeble, it is an awkward 'metrical afterthought or appendage'⁸⁵ or an 'independent member of the construction' that checks and breaks the wave of emotion as against a barrier.⁸⁶

Although later sonneteers have kept in general to the Italian tradition, the best of them show a high degree of sublimation of the

⁸⁰ Hunt, *op. cit.* p. 14.

⁸¹ Pattison, *op. cit.* p. 34.

⁸² Sharp, *op. cit.* p. lviii. The language is faintly suggestive of myths of the birth of the hero.

⁸³ Cf. the son-grandfather identification and the *churinga* and *intichiuma* ceremonies. Ernest Jones: *Papers on Psycho-Analysis*, 1923, chs. xxxviii, xxxix, and Roheim, *op. cit.* chs. v, vi.

⁸⁴ Crosland, *op. cit.* p. 63.

⁸⁵ E. Smith, *op. cit.* p. 274.

⁸⁶ Pattison, *op. cit.* p. 11.

underlying Œdipus complex both in freedom of form and variety of subject. Milton and Wordsworth are usually credited with freeing the sonnet from its exclusive devotion to love (and the pleasure principle) and enlarging the range of its subjects as well as relaxing the strictness of its formal rules while still maintaining approximately the Italian form.⁸⁷ Milton 'found the sonnet enslaved to a single theme, that of unsuccessful love, mostly a simulated passion. He emancipated it, and, as Landor says, "gave the notes to glory"'.⁸⁸ He wrote only a few sonnets, however—about his friends, his blindness, his heroes, his ambitions, and his work—and all would repay study of their unconscious symbolism. It remained for Wordsworth to discover fully the sonnet to us as 'a kingdom wherein the poet might traffic not only for love and the gauds and trappings of love, but for weightier, more various, and more shining merchandise'.⁸⁹ Some of the finest of his sonnets are of the occasional type, and therefore closely connected with reality. A very large number, however, compose three series devoted to themes weighty enough but also recognizable as symbols of the idealized mother—Liberty,⁹⁰ the River Duddon (consciously associated with his childhood), and the Church of England.

In conclusion I suggest with some hesitation that possibly the general reason for the preference for the Italian form and the indubitable fact that, Shakespeare's excepted, the finest sonnets and by far the greatest number have been written in that feminine form, is to be found in the very unconscious factors I have been discussing. It seems likely that poets and critics are right in their preference, and in their explanation too when we get at its unconscious meaning. For psycho-analytical study has shown that the Œdipus complex is capable under favourable circumstances of demanding and attaining sublimations of the most valuable sort in every kind of intellectual and artistic activity. But the more completely the complex is transformed by renunciation of the first love-object and by a masculine identification, the more

⁸⁷ In arrangement of rhymes but not in the corresponding turn and division of thought at the end of the octave.

⁸⁸ Pattison, *op. cit.* p. 54.

⁸⁹ Crosland, *op. cit.* p. 111. Again suggesting also sublimation from the anal level.

⁹⁰ Suggesting also rebellion and rescue motives associated with the Œdipus complex and more freely expressed in Wordsworth's youth than in his later years.

readily it is absorbed in normal sexual life, and the less need there is likely to be for additional æsthetic sublimation. Such happy people seldom write sonnets. Shakespeare is highly exceptional in his power of expressing unconscious impulses of every sort.⁹¹ Few poets have dared challenge comparison with him or with the father his sonnet-form symbolizes.⁹²

⁹¹ Cf. E. Sharpe: 'The Impatience of Hamlet', this JOURNAL, 1929, Vol. X, p. 270.

⁹² The preference of women-sonneteers for the same feminine form would also be determined by peculiarities of their mother-longing and their castration-complex.

THE WORKING OF AN UNCONSCIOUS WISH IN THE CREATION OF POETRY AND DRAMA¹

BY

RANGIN HALDAR

PATNA, INDIA

This is an humble attempt at studying the poetry and drama of Rabindranath Tagore, the greatest poet of India of the present century.

Freud was the first to show that an unfulfilled wish repressed in the unconscious is at the root of artistic creation. Rabindranath, too, senses the existence of the unconscious in some of his poetical expressions. In his poem *Chhabi* (The Picture) we find :

‘ Am I oblivious of you ? well, I am ;—but it is not forgetting you :
Seated in the heart of oblivion you have thrilled the blood of my life
in its career of throbbing ebb and pulsing flow ’.

Or, in his *Bidaya-Abhiśap* (The Farewell Curse) :

‘ Yet, look again, and diving down to the inmost depth of your heart,
—pry ;
And see if there be not a wish lying hid, like the budding blade of a
kusa grass not the less sharp for its tiny insignificance ! ’

What the poet saw in his imagination, science has probed and proved. We may assume that behind the versatile achievements of the artistic genius of Tagore, an unconscious repressed wish is at work. It will be out of place here to enter into a detailed exposition of theory. Suffice it to say that mainly sexual wishes are repressed in the unconscious, for it is generally a sexual wish that has its opposite counterpart realizable in life ; wishes that are not of a sexual nature do not suffer the same lot. Many psychologists may not agree with this view, but there will be unanimity on one point, viz. that nine out of ten wishes in the unconscious are definitely *sexual*.

Just as in dreams, the heroes and heroines of a poem or a dramatic work are so many symbols. Just as a myth is a dream dreamt by a race, a poem or a drama is a dream dreamt by the poet. The forms of beauty created by mythology are like the huge reptiles of an ante-diluvian age—showing in their parts an utter lack of proportion. Besides, one must not lose sight of the fact that in olden times the repression of the sexual wish was less imperative and less rigid, and

¹ Read before the Psychology Section of the Indian Science Congress, 1928.

this accounts for the formation of such a legend as that of Œdipus. In modern times repression has been more intense and the æsthetic sense has grown more exacting: these two facts have combined to reduce, in drama and poetry, the manifest aspect of sexuality to a low minimum. But, then, to a psychologist a faint shadow carries greater weight than many plain representations. Every psycho-analyst knows the deep significance of an everyday triviality.

Let us take *Śiśu* (The Child) first, for here we find all in the wishes of a child depicted by the poet.

The very first piece, *Janma-kathā* (The Birth Riddle), introduces us to Freud's *Riddle of the Sphinx*:

'The *Khokā*² asks his mother—

"Whence came I? where didst thou pick me up?"

The mother knows not what to say

She smiles and she weeps,

And hugs him to her bosom, and says—

"Thou remained in my mind's core as a wish"'.
 The child asks his mother to solve for him the mystery of his birth.

But one is scarcely sure whether the philosophic reply he receives satisfies him. And then in *Khelā* (Play) the mother says:

'What is it that thou beggest in that shameless way—hugging thy mother's neck, O hanging-on beggar?

Shall I pluck the world from space for those soft soft fingers to squeeze,
 O greedy beggar?'

Here the blind curiosity of the child about the mother is gradually taking its shape.

In the *Byākul* (The Yearner) we first come across jealousy felt for the father:

'Just listen to what I say, mother: Don't you be thinking like that all the time, I say.

Just ask the maid to fetch for me paper and pen when she goes out marketing to-morrow.

You will see how I shall write a father's letter without a single slip from top to bottom.

Why laugh? Can't I write so well as father?

You will see how bold will be my lines and how round and big my letters:

² Male child.

Do you think I will drop my letter into the postman's bag as soon as
I shall have finished writing ?

I shall be too wise for that : I shall come myself and read out the
whole thing for you.

For those postmen never deliver a really good letter '.

Here we come across a feeling of competition with the father. In
Chhota-Bara (The Big and the Small) we find the same feeling in a
bolder form :

' In *Āswīn*,³ when there will be the annual fair at the market of Gājan-
talā and my father's office will have been closed for the *pujā*.'⁴

His boat will come from afar and stop at the *ghāt*⁵ of Babuganja.

He will doubtless be thinking that his *khokā* is still the small child he
saw him last ; and he will be offering me the small checkered coats
and shoes of his purchase and ask me to wear them.

And I shall say, " Let *dādā*⁶ put them on, I am now as big as you :
Don't you see how tight they will be—so miserably the coats have
been cut ! "'

In this poem the child has become, in his wish, just a match for
his father. Now for hatred and revolt. In *Bir-Puruṣa* (The Hero) we
find the feeling of revolt against the father :

' Just imagine I am escorting mother to a great distance through an
unknown country.

You are mounted on a palanquin, mother with the doors (of the
palanquin) a little ajar ; and I am mounted on a red horse trotting
by your side :

And a cloud of red dust flies from the horse's hoofs.

And the sun is setting ; when we come upon the Prairie of the Two
Tanks.

In the distance wherever you cast your eyes on the never-ending field
there is a tremor and not a man or a beast on any side—

And you are frightened, mother, to think where you have arrived.

And I say, Don't you fear, look ! there lies the bed of the dried-up
stream !

The field is all covered up with thorny grass, and the path lies winding
across :

And the cattle have gone to the village with sundown ;

³ Bengali month.

⁴ Festival.

⁵ Landing station.

⁶ Elder brother.

And whitherward we ride, nobody knows ; it is darkening and growing misty.

And you call out to me, and say, " Does it not look like a light on the tank there ? "

Just then—who are these people who rush down with a roar ?

You hide yourself in a corner of the palanquin and pray stricken with fright ; and the bearers have all fled to the bush, trembling.

And I bawl out to you to say " Why are you afraid, ma, when I am near ? "

With hair wild, and red flowers on their ears, and sticks in hand—they come,—

And I say " Stand there, you roughs : one step more—and a merry stroke from this sharp sword of mine severs your heads."

And they leap up and shout " Hurrah " :

And you say " *Khokā* don't go " ; and I say, " Just watch."

And I spur my horse—and next moment I am in their midst ; and it is all clang and slash ; you will shudder to hear of the terrible fight.

And some of them fled and others lay killed on the field.

And you are afraid perhaps *Khokā* has seen the worst fighting against such odds.

When lo ! I come sweating and blood-bathed to tell you the fight is over. And you come down from your palanquin to kiss me and embrace me, and say, " So if *Khokā* were not with me, I don't know what would have happened to me ! " "

Here, then, is an instance of *Œdipus complex* complete. Robbers are the symbol for the father.⁷ The desire of getting the mother after killing the father, which lies repressed in the mind of man, has found an artistic expression in this poem.

Another series of symbols is found in this poem. Here riding in a palanquin symbolizes coitus. The doors stand for the genital opening. Riding a horse is also a symbol for coitus. The Bengali phrase *tagbagiye* which means ' trotting ', bears within it an original sense of ' boiling heat '. Then the ' thorny grass ' stands for pubic hair and the ' path ' is the genital way.

We shall leave *Śiśu* for a moment and take up the poet's *Jiban-Smṛti* (Reminiscences). To understand the hidden meaning of the works of a poet it is necessary to know his life—the more so in Rabin-

⁷ ' The robbers were always the father ' ; Freud : *The Interpretation of Dreams*, p. 245.

dranath's case, for it is his inner life that has been reflected in his poems. Rabindranath writes in his reminiscences :

' Father spent much of his time in travels—he was scarcely at home. His room on the second floor remained shut up. Pulling up the shutters and slipping my hand in, I used to pull aside the bolt, and open the door and spend my midday on his sofa that occupied the south side of his room. The room was thick with an odour of mystery from the fact of its being shut up for long and because entrance into it was prohibited '.

Here the following symbols will be easily recognized :

1. Father's room remained shut up.
2. Pulling up the shutters and slipping the hand in to put aside the bolt.
3. Entrance prohibited.
4. Thick with an odour of mystery.

The father's compartment here stands for the mother. The compartment was closed except to one single person. The odour is the genital odour. The female organ is always shrouded with mystery to a boy.⁸

The following passage occurs a little below the above about the father's rooms :

' We can see but the top flat of the earth, and can never see her in the inner storey, i.e. the bottom of her : this had the effect of affecting me, ever and anon with sudden shocks of yearning. I mentally devised a number of plans for unfolding this grey coloured envelope of the earth. Methought one could push and thrust bamboo poles, one after another, vertically into the earth, and when a large number of them had been made to go down in that fashion, they could have formed a sort of a shaft giving access in some way to the inmost depth (the " ground floor ", so to say) of the earth. On the occasion of the *Māghotsab* ⁹ wooden columns for holding the decorated light-bulbs were erected in rows along the four sides of the yard of our house. For this reason they started raising earth from the first day of *Māgh*.¹⁰ Everywhere the beginnings of the arrangements for a festival are hailed with enthusiasm by the boys. But this digging affair had a special charm for me. I saw again and again—every year ;—I watched how the pit grew under the digger, at length swallowing him up,

⁸ ' Many symbols represent the womb of the mother rather than the female genital, as wardrobes, stoves, and primarily a room. The room-symbolism is related to the house symbol, doors and entrances again become symbolic of the genital opening ' ; Freud : *Introduction to Psycho-analysis*, p. 128.

⁹ The winter festival of the theists.

¹⁰ Bengali month beginning in the middle of January.

complete and entire,—but never opening up the prospect for some prince of the legend, of admittance into the subterranean palace ; yet every time I witnessed the thing, it appeared to me like the gradual opening of the lid of a mystery chest. Dig but a little more—ever so little, and the bottom would appear—I thought ; but *Māgha* followed *Māgha*, but that ever-so-little-more was never dug up. The curtain was drawn a bit but never lifted'.

In this case the following symbols are to be observed :

1. Earth—Mother earth—symbolizing mother.
2. The bottom, the inmost storey—genitals.
3. The grey coloured envelope on the surface—clothes.
4. Bamboo—symbolizing the membrum virile universally used in this sense in Bengali proverbs and words of abuse.¹¹
5. The charm of digging—Œdipus complex.
6. The man swallowed up bodily in the pit—symbolizes Œdipus coitus.

Such symbols are found too in the poet's drama *Achalāyatana* (The Walled-up Yard) :

' PANCHAKA

Now, you do every sort of work—but that's an abomination. Don't you plough ?

SONAPANGSU

Why not ? we do it with a vengeance. We are not the fellows to let the earth go before we have driven it home into her that we were born on her.

SONG

We plough with joy.

From morn to eve—we are on the fields the livelong day,

It rains, the sun shines, the leaves flutter in the bamboo grove, and the air fills up with the scent of the furrowed earth.

The lyric of green life sprouts up in the rhythm of lines, and what young poet is that that dances on the fields ?

Joy dances in the ears of corn and the Earth laughs under the sunshine of *Aghrān* ¹² and the beaming smile of the full moon'.

Here ploughing is the symbol for coitus ; the fields for genitals ; sunshine for heat ; rains for sweat ; fluttering of the leaves in the bamboo grove for movements of pubic hair ; ' bamboo grove ' is that

¹¹ 'All elongated objects, sticks, tree-trunks . . . are intended to represent the male member' ; Freud : *The Interpretation of Dreams*, p. 246.

¹² Bengali month beginning in the middle of November.

region where the bamboo, *membrum virile*, stands ; the scent of the ploughed earth for genital odour, (*mā-ti*=earth=the mother) ; the dance rhythm for the rhythmic movement of coitus ; joy for orgasm ; and moon for semen.

So in *Prabāsi* (The Home-sick) :

' The earth that lies prostrate before me all a-quiver with grass-blades—
I wonder why she draws with such an undefinable attraction !
It seems to me I lay under the dust through ages—
I lay in the waters, I was in the grass-blades,
And I opened the door I don't know when and on what pretext
To come out into this wandering maze of life !
And the old earth lies before me with her voiceless yearning'.

Māti—earth (*mā-ti*—the mother).

Dharā—earth (*dharā*—cloth).

The attraction of the Earth—Œdipus complex.

Under the dust—in the womb.

Grass—pubic hair.

Waters—amniotic liquid.

Door—genital opening.

To come out—to be born.

Wandering—The life is a journey : and, in this sense, every one of us is a Ulysses, in his own way.

Writes Rabindranath in one of his letters :

' I can well imagine how ages ago the earth arose out of her sea bath to sing praises to the sun of that day and how I sprouted up in the slime of that new earth through the leaves of a plant urged by the primal life-impulse I know not whence. There was no animal life on earth then ; the vast deep undulating day and night and, like a stupid mother, covering up the new-born earth in sudden spasms of embrace. On that day I drank in the light of the sun through my whole body. I waved up under the blue sky in the first flush of a blind joy of life and sucked this my mother earth, hugging her with the roots on my head. In a blind joy did my flowers bloom and my leaves sprout. . . . I took my birth on this earth again and again through the ages. Whenever this earth and I sit alone face to face, I dimly remember our old acquaintance'.

Here is a birth phantasy. It is easy for us now to understand that with Rabindranath the earth is a symbol for mother.

The sexual curiosity that makes its appearance at the outset in *Śiśu* sends the poet on the quest of the region of mystery through earth-digging, and makes his mind form such an odd phantasy of birth. It is the same sexual curiosity again that has, in the long run, made

him a yearner after the far and a seeker after the formless. Behind Rabindranath's mysticism, then, lies the mystery of sex. We find in Panchaka's song in *Achalāyatana* :

' Who knows, O who knows, where this path has terminated ! '

Again, in the poem entitled *Pather-śeṣ* (The End of the Path) :

' I was possessed by the intoxication of the path—the path had called me '.

Then in another song :

' That path of red gravel that leads out of the village, seduces me ! '

Here ' the path of red gravel ' is to be marked with attention. In Rabindranath's drama and poetry there is all along a search for this path. This path is nothing but the *via genitilis*.

In his reminiscences he writes about the memory of his mother thus :

' And then when I grew up and of a spring morning I walked madman-like with a handful of half-blooming *bels* ¹³ tied up in the skirts of my *chādar* ¹⁴—I remembered the white fingers of my mother every time I touched those buds on my forehead : I realized that every touch of the tips of those beautiful fingers bloomed up every morning in those *bels*, pure and white : there is no end of that touch in the world—whether we remember it, or forget '.

The same idea in the poem entitled *Mane pare* (I Remember) in *Śiśu Bholānāth* :

' I don't remember my mother.

Only when I am at play—then all of a sudden—out of no reason—
some humming tune rings in my ears,

And my mother's voice is mixed up in my play.

Did not my mother hum a tune as she rocked my cradle ?

She has gone, but, as she went, she left her song.

I don't remember my mother

Only—when of an *Āswīn* morning the breeze comes from

Śiuli ¹⁵ groves, cool with the touch of dew, laden with the smell of
flowers.

I wonder why my mother's memory comes to me at that hour !

Perhaps on some long-lost day she brought flowers in a basket for *puja*

And the *puja* scent comes to me as my mother's body odour.

¹³ Jasmimun sambac.

¹⁴ Scarf used by Indians.

¹⁵ *Nyctanthes arbor-tristis*.

I don't remember my mother

Only—when I go and sit in a corner of my mother's bed chamber,
and look out to the blue in the distance,

The blue in the distance appears to me as the winkless gaze of my
mother's eyes.

Perhaps on some long-lost day she held me on her lap and gazed at me,
And she has left her gaze scattered through the blue of the sky'.

Here the poet has identified his mother with nature. If the poet's mother is dead she is dead only to attain an immanence in the universe, and that is the secret of the strong attraction that nature has for this poet. Before her death the mother was limited in finitude, but now she has crossed the bounds of form and is, therefore, unattainable, and yet the poet's heart wanders through the universe to get her. Shelley sought such a mother in the universe, and so in his *Alastor* :

' Mother of this unfathomable world !
Favour my solemn song, for I have loved
Thee ever, and thee only ; I have watched
Thy shadow, and the darkness of thy steps,
And my heart ever gazes on the depth
Of thy deep mysteries '.

Here, too, ' the depth of thy deep mysteries ' is nothing but sex-mystery.

That the mother is the aim and the goal of this search and this journey is no longer a secret and is completely revealed through symbols. In his drama and poetry Rabindranath betrays an intense desire for union with the mother. Thus in the poem entitled *Sanśayī* (The Doubter) in *Śiśu Bholānāth* (The Child Forgetful) :

' Do you ask where I want to go, mother ?

I want to go back to where I came from, mummy '.

This is comparable to the phantasy of certain types of psycho-neurotics of entering the mother's womb through the genital opening.

Then again in his *Mānasa Bhramāṇa* (Imaginary Journey) :

' Take me back, O Earth, me, thy child,—back to thy lap—under
those ample skirts of thine !

O earthy mother, may I pervade this earth of thine—may I spread
myself out to all directions like vernal joy ;

May I rend this rib-encircled chest,

This pent up stony cage, this joyless, lightless dungeon mine,

To flow—

To flow—waving, murmuring, quivering, gliding, shedding, breaking,

Thudding, flushing—

To flow in light, in joy, out over the whole earth '.

The following words and phrases occurring in this poem are of importance :

- | | |
|---------------------------------|------------------------------------|
| 1. Mother Earth. | |
| 2. Under the ample skirts. | |
| 3. Pervading through the earth. | |
| 4. Spreading out (erection). | |
| 5. Waving | } All words descriptive of coitus. |
| 6. Murmuring | |
| 7. Quivering | |
| 8. Gliding | |
| 9. Shedding | |
| 10. Breaking | |
| 11. Thuddering | |
| 12. Flushing | |

Barred from all possible fulfilment in real life, this union with the mother is realized through symbols in the above manner. Sometimes the Mother comes as Death, as in a song of Dwijendra-Lal Roy :

'Death comes forward offering her fond and close embrace—
even as Mother comes'.¹⁶

In *Śiśu Bholānāth* Abu tells his mother in the poem entitled *Sanśayī* :

'When you went to the other side of the river to fetch water, do you
know who it was that sat on this side on the ghat ?

I let the paper boat float towards you ;

If it ever reached you, did you know whose it was ?

Alas ! I don't know how to swim :

Could I swim, I would have gone over to your side myself

In the daytime it was all wandering and meeting from a distance

And in the evening there was union between Abu and mother'.

In this poem 'evening' signifies death.

¹⁶ Cf. Come, lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.
Praised be the fathomless universe,
For life and joy, and for objects and knowledge curious,
And for love, sweet love—but praise ! praise ! praise !
For the sure-enwinding arms of cool-enfolding death.
Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome ?
Then I chant it for thee, I glorify thee above all,
I bring thee a song that when thou must indeed come, come
unfalteringly.

Writes Rabindranath in *Kaṇikā* (Fragments) :

' Night kisses the face of the day-end and whispers " I am your mother
—don't fear me !

Every day I make you new in a fresh birth " ' .

In another place :

' O Death, had you been a vacuity, all the Universe would have
vanished into nothing in a moment.

You are not empty but a plenum, and so it is that the world is rocked
through the æons on thy breast and lap like a child ' .

And at last in *Gītānjali* (Song Offering) :

' Nectar bursts out rending death in twain and the emptiness of bottom-
less poverty fills up with life ' .

Here, too, ' death ' symbolises mother and nectar semen.

So Rabindranath has used death as the symbol for mother in many
poems of his.¹⁷

If we remember this, it will be easy for us to understand the
symbolization in some of his dramas, and the ideas underlying them.

We shall now discuss the symbolical drama *Muktadhārā* (The
Fountain Freed). In this drama we find that, according to the order
of the King Raṇajit, the Royal Engineer, Bibhūti, has checked the
course of the fountain of Muktadhārā with an iron machine. Prince
Abhijit could not bear the idea of the barrage, and grew terribly
impatient of the dam when it was set up, for he was born at the
fountain. The prince first revolted against the King and then broke
the dam. But the released waters overwhelmed him when he was
breaking the barrage and he lost his life then and there.

At the very outset we hear of the restlessness of the Prince from
the dialogue between the King and the Minister :

' MINISTER

From sometime his (Prince Abhijit's) mind appeared very much per-
turbed. And our suspicion was that somehow he came to learn that he

¹⁷ Cf. *Gaṅga-lābha* the religious expression of the Hindus for death
means *Gaṅgā*—mother Ganges, and *lābha*—gaining.

In his short story *Śeṣer Rātri* (The Last Night) Rabindranath has
unified the mother, death and consort thus : ' Gazing at the dark sky
Jatīn saw his Maṇi (his wife) had come before him in the semblance of
Death,—she is haloed in eternal youth,—she, the loving and caressing
wife—the mother ; she is emblazoned in beauty,—she, the dispenser of all
good. On her dishevelled locks, the stars of the sky are as the garland of
blessing of the Goddess of plenitude ' .

was not born in the royal palace, but was picked up at the fountain. So with a view to making him forget . . .

RAṆAJIT

That I know—from sometime he would go out alone in the night and sleep at the fountain. As I came to learn it, I went there at night once and asked him, "What is the matter, Abhijit? Why are you here?" And he said, "I can hear my mother's tongue in the murmur of these waters".

MINISTER

I asked him "What is the matter with you, Prince? You have grown scarce in the Palace now-a-days, and why?" He answered, "I came to the world to make a path—and the news of my mission has recently reached me".

The fountain base of Muktadhārā in this drama is a symbol for the mother's genital.¹⁸ Near this base Abhijit was picked up. And for this reason Abhijit can hear his mother's tongue in the murmur of the waters here. 'Making a path' is also of special significance. As the drama advances a little more, we come across the revolt of Prince Abhijit against his father. King Raṇajit asks his uncle Biśwajit:

'Is it you who divulged to Abhijit that he was picked up at the fountain?'

Biśwajit replied:

'Yes it was I. He was invited to the festival of lamps the other night at our Palace. At dark he was found standing alone on the veranda and gazing at the Gaurisikhar. I asked "What are you looking at brother?" He said, "I am looking at those paths of the future which have not been made yet over those inaccessible mountains—the paths that will make the distant near". At once it flashed to my mind that this boy could not be held back—this boy whom a nameless and homeless mother left at the fountain after his birth. I could not hold my tongue, and told him: "Brother, at the moment of your birth the Mountain King invited you to the Path,—the conch-shell was not blown to call you into the home"'.

Here we learn of the path-mania, so to speak, of Rabindranath's hero. That it is the genital way that has been transformed by symbolization into this mystic path, we have seen above.

¹⁸ ' . . . many landscapes in dreams, especially with bridges or with wooded mountains, can be readily recognized as descriptions of the genitals'; Freud: *The Interpretation of Dreams*, p. 247.

At a certain place in the drama Prince Abhijit thus speaks to his brother Sañjaya :

‘ Look here, Sañjaya, just look at the sunset on the Gaurisikhar. What a Bird of fire is taking its flight towards the night with his wings of cloud outspread. The setting sun has painted in the sky just the picture of my journey on the path ’.

Just as the day flies towards the night, its mother, Abhijit too sped headlong towards his mother Death. Till then no happiness, no rest. In his unconscious lies the desire of rescuing, and getting for himself, the mother from the hands of the father. This desire and the inevitable result thereof have been beautifully expressed through symbols in this drama.

The hero of this drama has his double in Sañjaya. In mythology some heroes go in pairs and cannot be detached from each other, as Kṛṣṇa and Arjuna or Rāma and Lakṣmaṇa.

‘ No single person on earth is a whole, but a half. He does not attain the unity of the whole until he is united with another person. I am the complement of the Prince ’.

Uncle Biśwajit is the benevolent father ; King Raṇajit, and the royal engineer the tyrant father.¹⁹ Here the father is decomposed into three, and this splitting up helped the manifestation of the ambivalence of the prince.

In birth Abhijit resembles Moses and Karna of mythology.

In his *Karna-Kuntī-Saṁbāda* Rabindranath has shown Karna to be under a powerful spell of attraction from an unknown and invisible mother. Thus Karna to Kuntī :

‘ As in a dream I hear thy voice, O my goddess. Look—how darkness has covered all sides—space has vanished—the Bhāgīrathī silent ! Thou leads me to what enchanted land of oblivion to what dim dawn of consciousness ! Like an ancient truth thy voice touches my heart as if my infancy that was still in bud—as if the darkness that was in my mother’s womb encompassed me ²⁰ ! Mother of Kings, be it true or but a dream, come affectionate mother, touch for a moment my forehead and my chin with thy right hand. They said to me, I was deserted by my mother. How often I dreamt in a dream ²¹ my mother coming to see me with slow

¹⁹ ‘ Emperor and Empress (King and Queen) in most cases really represent the parents of the dreamer ; the dreamer himself or herself is the prince or princess ’ ; Freud : *The Interpretation of Dreams*, p. 246.

²⁰ A return to the prenatal.

²¹ Œdipus dream.

steps, I praying with tears of agony, "Mother, lift thy veil, I'll see thy face", and lo! the image disappears tearing off the gossamer of my thirsty anxious dream. Is it that dream that has come this evening on the field of battle on the bank of the Bhāgīrathī, in the shape of the mother of the Pāndabas! Look, lady, at those lamps in the Pāndaba camp on the other bank; on this side you can hear the impatient hoofs of million horses kicking at the floors of the Kurus' stables. To-morrow morning the great fight commences. Why to-night I hear the voice of my own dear mother in the voice of the mother of Arjuna! Why my name came out like a strain of music from her lips! Why is it that all of a sudden my soul goes out to the five Pāndabas as if they were my brothers!'

I showed above how Abhijit is the Œdipus of the modern age. This proposition will be strengthened from the following dialogue:

BIŚWAJIT

Why brother, what is your mission, pray?

ABHIJIT

I have to pay up the debt of my birth. The stream is my foster mother, I shall release her from the bondage.

BIŚWAJIT

Why just to-day? You will have ample time for it.

ABHIJIT

I know time has come now—but none of us know if it will come again.

BIŚWAJIT

We too will join in your work.

ABHIJIT

No,—the same work is not for all; what has fallen to my lot is exclusively mine.

BIŚWAJIT

Those people of Śibtarāi, so much devoted to you, are waiting to join in your work, will you not call them?

ABHIJIT

Had they heard the call I have heard, they would not have waited for me. I can only mislead them by my call'.

It is evident from the words of Abhijit that the call heard by him has not been perceived by anyone else. Abhijit has an attraction for the Muktheadhārā which nobody else has, and hence it is futile for anyone but him to strive to release its fetters.

In the kingdom described in this drama, there is a mountain pass

named Nandisankata, which was first opened by Abhijit. The King was greatly incensed at this. When the embankment of Muktheadhārā was constructed by the machinery of Bibhūti, the King sent the Master Mechanic to stop the pass.

‘ BIBHŪTI

... For the present I shall be satisfied if I can obstruct the pass of Nandisankata.

KANKAR

It is not difficult for you.

BIBHŪTI

No, my machine is ready. The difficulty is that the pass is a narrow one, and a few can easily check any progress through it’.

Here the machine of Bibhūti is a symbol for the generative organ of the father,²² and the narrow pass of Nandisankata is evidently the anus. Prince Abhijit first opened the pass of Nandisankata, that is, he turned homosexual. The cause of this homosexuality is again the Œdipus complex, the same cause which lay at the root of Leonardo da Vinci’s homosexuality. An Œdipus complex may lead to an aversion for the female sex, and simultaneously with this aversion comes an attraction for the male sex. In other symbolical dramas of Rabin-dranath also we find a *dādāṭhākur* (a jolly old man) playing in the company of handsome boys in the open glory of Nature. In his short stories also, we find traces of homosexuality. This may well form the subject-matter of another paper. But this homosexuality is not the last word in this connection. Prince Abhijit’s mind was not at rest by his simply opening the pass of Nandisankata. He hastened to rescue the mother from Bibhūti’s machine, and ultimately the end which should befall the Œdipus hero overtook him.

‘ RAṆAJIT

It is Sañjaya, but where is Abhijit ?

SAÑJAYA

The current of Muktheadhārā overwhelmed and carried him away. We could get no trace of him.

RAṆAJIT

What do you say, my boy ?

SAÑJAYA

The Prince has broken the embankment of Muktheadhārā.

²² ‘ All complicated machines and apparatus in dreams are very probably genitals ’ ; Freud : *The Interpretation of Dreams*, p. 247.

RANAJIT

I understand. He has attained freedom in the release of Muktaadhārā. Sañjaya, did he take you to accompany him ?

SAÑJAYA

No, but I understand that he would go there. I was waiting in the dark for him, but only that far. He obstructed me, and prevented me from going right to the end.

RANAJIT

Tell me a little more in detail what happened then.

SAÑJAYA

Somehow he came to know of a weak spot in the embankment. He struck the demon of the machine at that vulnerable point. The demon returned him the blow. Then the stream mother-like took up his wounded body in its waves, and he was borne away'.

The prince first symbolically castrated his father by breaking the machine, and then he was reconciled with his mother through death. Now, one may wonder why Abhijit did not try to kill his father, but rather preferred to meet his own death. The answer to his question will be found in the character of Rabindranath himself. The poet himself being masochistic by nature, we find the masochistic Œdipus complex in the characters painted by him. Throughout his writings he has given a great prominence to masochism. In his essay, *Chhota and Bāra* (The Big and the Small), he has said :

' He who inflicts pain is sure to be defeated in the end. The final glory rests with him who suffers. . . . We must have suffering and death by our side, and by so doing we could have the Deathless as our ally '.

He has said the same in *Gītānjali* too :

' I can bear more pain, can bear more.

Strike the chord of life with yet a harder blow '.

This masochism is seen again in another form :

' I shall prostrate myself in the dust at the foot of your throne,

I shall besmear myself with the dust of thy feet '.

So, the doing away with the father, which is met with in characters with a sadistic Œdipus complex, is not possible in the character-creations of Rabindranath.

In the present age, an open Œdipus drama like that of Sophocles is impossible, for man has far advanced in civilization and appreciation of beauty since that time. But if we go beyond the veil of symbolism

we should meet with Œdipus in many modern dramas. We have come across the Œdipus complex in Rabindranath's reminiscences, poems and dramas, but some may have their doubts until some of his dreams are psycho-analysed. It is difficult to come to know much of the dreams of the poet ; we come across an account of some four of his dreams in his works. We get an account of the following dream in his *Chhinna Patra* (Fragments of Letters) :

' I dreamt a very curious dream last night. The whole of Calcutta was overcast with an awful, yet wonderful mystery—houses and things could be seen through a dark mist—and some uproarious affair was going on in the mist. I was driving through Park Street in a hackney carriage. On my way I found the St. Xavier's College very rapidly growing taller and taller just in front of me—it attained an absurd height in the mist. Then I came to learn that a band of strange looking men had appeared in the city who could for money perform such miracles by some art. On reaching our house at Joṛasāko, I found some of those people there too very bad looking, with Mongoloid cut of face—moustaches thin,—for beard of ten or eleven hairs bristling here and there on the face. They knew the art of increasing the height of human beings also. So in the inner gate of our house the ladies had gathered together as candidates for stature-increasing : the strange-looking man sprinkled some powder on the heads of the ladies at once they grew mighty tall in a moment. I went on saying, " How strange ! all this appears like a dream ". Then somebody proposed to increase the height of our house. They agreed and began operations : after demolishing parts of our house they demanded the immediate payment of a sum of money—without which they would not set their hands upon reconstruction. Kunja Sarkār was there to say, " How can that be ? How can payment be made before the work was finished ? " Upon that they were mighty annoyed. The house stood there broken and unkempt—and here and there a strange sight was visible, to wit, men were half buried in the walls, half of their body was free. The whole affair looked like Satan's business. I said to the eldest brother, " Bārdā, do you see what is happening, come, let us pray ". We went to the prayer-room and prayed with devotion. When I came out, I thought of reproaching those people in the name of God—but in my efforts to speak my chest was on the point of bursting, but I found no voice. I do not remember when I woke up, after that. Is it not a very odd dream ? Satan's regime over the whole of Calcutta ; everybody is looking for growing big with his aid ; the city is terribly thriving under the dark, infernal fog. But the comic, too, was not without its place—why of all places was Satan propitious to the school of the Jesuits ? '

In the absence of free association we might hazard a superficial

interpretation of this dream. The increase in stature of men is a symbol of erection. The family house at Joṛāśāko stands for the mother, for the poet used to live there. The imagery of men half buried in walls and half outside is the symbol of the sexual act.²³ The reason why Satan favoured the school of the Jesuits of all others is that this school was run by 'Fathers'. We have critically examined some of the poems and dramas of Rabindranath and have seen that the Œdipus complex in his unconscious has provided materials for his artistic creations. Rabindranath's craving for the transcendental, the distant and the formless is but the transformed desire for union with the mother.

²³ Cf. The *Līṅgam* which is a symbol for Œdipus coitus. The male member is projected outwards from the womb *via genitalis*.

A CONTRIBUTION TO THE THEORY OF INTELLECTUAL INHIBITION ¹

BY

MELANIE KLEIN

LONDON

I intend to deal here with some mechanisms of intellectual inhibition and will begin with a short abstract from an analysis of a seven-year-old boy, dealing with the principal points of two consecutive analytic sessions. The boy's neurosis consisted partly in neurotic symptoms, partly in character-difficulties and also in quite severe intellectual inhibitions. At the time when the two hours with which I propose to deal occurred, the child had had about twelve months' treatment and the material in question had already undergone considerable analysis. The intellectual inhibitions in general had diminished gradually to some extent during this period ; but it was only in these two hours that the connection of this material with one of his special difficulties in regard to learning became clear. This led to a remarkable improvement where his intellectual inhibitions were concerned.

The boy complained to me that he could not distinguish certain French words from one another. There was a picture in the school of various objects to help the children to understand the words. The words were : *poulet*, chicken ; *poisson*, fish ; *glace*, ice. Whenever he was asked what any of these words meant he invariably answered with the meaning of one of the other two—for instance, asked *poisson*, he would answer ice ; *poulet*, fish ; and so on. He felt quite hopeless and despairing about it, saying he would never learn it, etc. I obtained the material from him by ordinary association, but at the same time he was also playing about idly in the room.

I asked him first to tell me what *poulet* made him think of. He lay on his back on the table, kicking his legs about and drawing on a piece of paper with a pencil. He thought of a fox breaking into a chicken-house. I asked him when this would happen and instead of saying ' in the night ', he answered, ' At four o'clock in the afternoon ', which I knew to be a time when his mother was often out. ' The fox breaks in and kills a little chicken ', and while he said this he cut off what he had drawn. I asked him what it was and he said, ' I don't know '. When we looked at it it was a house, of which he had cut off the roof. He said that was the way the fox got into the house.

¹ Read before the British Psycho-Analytical Society, March, 1931.

He realized that he was himself the fox, that the chicken was his little brother and that the time at which the fox broke in was precisely when his mother was out.

We had already done a lot of work in connection with his strong aggressive impulses and phantasies of attacking his little brother inside his mother while she was pregnant and after his birth, together with the intensely heavy weight of guilt relating to them.² The brother is now nearly four years old. When he was a baby it had been an appalling temptation for my patient John to be left alone with him even for a minute, and even now when the mother is out we see that his wishes are still active. This was partly due to his extreme jealousy of the baby enjoying the mother's breast.

I asked him about *poisson* and he began to kick more violently and to thrust the scissors near his eyes and to try to cut his hair, so that I had to ask him to let me have the scissors. He answered about *poisson* that fried fish was very nice and he liked it. He then began to draw again, this time a seaplane and a boat. I could not get any more associations to a fish and went on to the ice. To this he said, 'A big piece of ice is nice and white, and it gets first pink and then red'. I asked why it does this and he said, 'It melts'. 'How is that?' 'The sun shone on it'. He had a good deal of anxiety here and I could get no more. He cut out the boat and seaplane and tried to see if they would float in water.

The next day he came in anxiety and said he had had a bad dream. 'The fish was a crab. He was standing on a pier at the seaside where he has often been with his mother. He was supposed to kill an enormous crab which came out of the water on to the pier. He shot it with his little gun and killed it with his sword, which was not very efficient. As soon as he killed the crab, he had to kill more and more of them which kept on coming out of the water'. I asked him why he had to do this and he said to stop them going into the world, because they would kill the whole world. As soon as we began on this dream he got into the same position on the table as the day before and kicked harder than ever. I then asked him why he kicked, and he answered, 'I am lying on the water and crabs are all round me'. The scissors

² These tendencies in regard to his younger brother contributed in no small measure towards disturbing his relations with his elder brother, who was four years his senior, in whom he pre-supposed the existence of similar intentions towards himself.

the day before had represented the crabs nipping and cutting him, and this was why he had drawn a boat and a seaplane in which to escape from them. I said he had been on a pier, and he answered, 'O yes, but I fell down into the water long ago'. The crabs wanted most of all to get into a joint of meat on the water which looked like a house. It was mutton, his favourite meat. He said they had never been inside yet, but they might get in by the doors and windows. The whole scene on the water was the inside of his mother—the world. The meat-house represented both her body and his. The crabs stood for his father's penis and their numbers were legion. They were as big as elephants and were black outside and red inside. They were black because someone had made them black, and so everything had turned black in the water. They had got into the water from the other side of the sea. Someone who had wanted to turn the water black had put them in there. It turned out that the crabs represented not only his father's penis but his own fæces. One of them was no bigger than a lobster and was red outside as well as inside. This represented his own penis. There was also a lot of material to show that he identified his fæces with dangerous animals which would at his command (by a sort of magic) enter into his mother's body and damage and poison both her and his father's penis.

This material throws, I think, some light on the theory of paranoia. I can only allude to this point very briefly here; but we know that Van Ophuijsen³ and Stärrcke⁴ have referred the 'persecutor' to the paranoid's unconscious idea of his own scybalum in his bowels, which he has identified with the penis of his persecutor. Analysis of many children and adults, as well as of the case under discussion, has led me to the view that a person's fear of his fæces as a persecutor is ultimately derived from his sadistic phantasies, in which he employs his urine and fæces as poisonous and destructive weapons in his attacks upon his mother's body. In these phantasies he turns his own fæces into things that persecute his objects; and by a kind of magic (which, in my opinion, is the basis of black magic) he pushes them secretly and by stealth into the anus and other orifices of the objects and lodges them inside their bodies. Because he has done this he becomes afraid of his own excrements as a substance that is dangerous and damaging to his own body; and he also becomes afraid of the excrements,

³ This JOURNAL, Vol. I, 1920.

⁴ *Internationale Zeitschrift für Psychoanalyse*, Bd. V, 1919.

introjected within him, of his objects, since he expects the latter to make similar secret attacks on him by means of their dangerous fæces. These fears give rise to a terror of having a number of persecutors inside his body and of being poisoned, as well as to hypochondriacal fears. The point of fixation for paranoia is situated, I believe, in that period of the phase of maximal sadism in which the child carries out his attacks upon his mother's inside, and his father's penis which he supposes to be there, by means of his fæces, transformed into poisonous and dangerous animals or substances.⁵

Since, as a result of his urethral-sadistic impulses, the child regards urine as something dangerous that burns, cuts and poisons, the way is already prepared for him to think of the penis as a sadistic and dangerous thing. And his phantasies of the scybalum as a persecutor—phantasies formed under the dominance of anal-sadistic tendencies and, as far as can be seen, preceding ideas of the dangerous penis as a persecutor—also tend in the same direction, in virtue of the fact that he equates pieces of stool with the penis. In consequence of the equation of the two, the dangerous properties of fæces serve to enhance the dangerous and sadistic character of the penis, and of the persecuting object which is identified with them.

In the present case the crabs represented a combination of the dangerous fæces and penis of the boy and of his father. At the same time the boy felt responsible for the employment of all those instru-

⁵ Cf. my paper, 'The Importance of Symbol-formation in the Development of the Ego' (this JOURNAL, Vol. XI, 1930). The view put forward there is in agreement with Abraham's theory that in paranoics the libido has regressed to the earlier anal stage; for the phase of development in which sadism reaches its maximum begins, in my opinion, with the emergence of the oral-sadistic instincts and ends with the decline of the earlier anal stage. That period of the phase which has been described above and which, in my view, forms the basis of paranoia, would occur, therefore, at a time when the earlier anal stage is in the ascendant. In this way Abraham's theory would be extended in two directions. In the first place we see what an intensive co-operation of the various instruments of the child's sadism there is in this phase, and in especial, besides his oral sadism, what enormous importance attaches to his hitherto little recognized urethral-sadistic tendencies in reinforcing and elaborating his anal-sadistic ones. In the second place, we get a more detailed understanding of the structure of those phantasies in which his anal-sadistic impulses belonging to the earlier stage find expression.

ments and sources of destruction, for it was his own sadistic wishes against his copulating parents which transformed his father's penis and excrements into dangerous animals, so that his father and mother should destroy one another. In his imagination John had also attacked his father's penis with his own *fæces* and had thus rendered it more dangerous than before ; and he had put his own dangerous *fæces* into his mother's body.

I asked him again about *glace* (ice) and he began to talk about a glass and went to the water-tap and drank a glass of water. He said it was barley-water—which he likes—and talked about a glass which had 'little pieces' broken out of it, meaning cut-glass. He said the sun had spoilt this glass, as it had spoilt the big block of ice about which he had spoken yesterday. It shot at the glass, he said, and spoilt all the barley-water as well. When I asked how it had shot at the glass, he said, 'With its heat'.

As he was saying this, he chose a yellow pencil from a number of pencils that were lying before him, and began making dots on a piece of paper, and then punching holes in it, until he finally reduced it to ribbons. Then he started to cut the pencil with a knife, slicing off its yellow outside. The yellow pencil stood for the sun, which symbolized his own burning penis and urine. (The word 'sun' stood for himself, the 'son', through verbal association as well.) In many of his analytic hours he had burnt bits of paper, match-boxes and matches in the fire, and at the same time, or in alternation with this, had torn them up or poured water over them and soaked them or cut them in pieces. These objects represented his mother's breast or her whole person. He had also repeatedly broken a tumbler I had. It stood for his mother's breast and also for his father's penis.

The sun had a further significance as his father's sadistic penis. As he was cutting up the pencil, he said a word that turned out to be made up of the word 'go' and his father's christian name. Thus the glass was being destroyed both by the son and the father ; it meant the breast, and the barley-water meant milk. The big block of ice which was the same size as the meat-house represented his mother's body ; it was melted and ruined by the heat of his own and his father's penis and urine ; and the crimson colour it turned symbolized the blood of his injured mother.

John showed me a Christmas card with a bull-dog on it near a dead chicken, which it had obviously killed. Both were painted brown. He said : 'I know, they are all the same, chicken, ice, glass,

and crabs'. I asked why they were all the same, and he said, 'Because they are all brown and broken and dead'. This is why he could not distinguish between these things, because all were dead; he killed all the crabs, but the chicken, representing the babies, and the ice and glass representing the mother, were all dirtied and injured, or killed too.

After this he began in the same hour to draw parallel lines getting narrower and wider. It was the clearest possible vagina symbol. He then put his own little engine on it and let it go up the lines to the station. He was very relieved and happy. He felt now that he could symbolically have intercourse with his mother; whereas before this analysis her body was a place of horrors. This seems to show, what one can see confirmed in every man's analysis, that his dread of the woman's body as a place full of destruction will be one of the main causes of impaired potency. This anxiety is also, however, a basic factor of inhibitions of the epistemological impulse, since the inside of the mother's body is the first object of this impulse; in phantasy it is explored and investigated, as well as attacked with all the sadistic armoury, including the penis, as a dangerous offensive weapon, and this is another cause of subsequent impotence in men: penetrating and exploring are to a great extent synonymous in the unconscious. For this reason, after the analysis of his anxiety relating to his own and his father's sadistic penis—the piercing yellow pencil equated with the burning sun—John was much more able to represent himself symbolically as having coitus with his mother and investigating her body. The next day he could look attentively and with interest at the picture on the wall at school and could distinguish the words from one another easily.

Mr. Strachey has shown ⁶ that reading has the unconscious significance of taking knowledge out of the mother's body, and that the fear of robbing her is an important factor for inhibitions in reading. I should like to add that it is essential for a favourable development of the desire for knowledge that the mother's body should be felt to be well and unharmed. It represents in the unconscious the treasure-house of everything desirable, which can only be got from there; therefore if it is not destroyed, not so much in danger and therefore not so dangerous itself, the wish to take food for the mind from it can more easily be carried out.

⁶ 'Some Unconscious Factors in Reading'. This JOURNAL, Vol. XI, 1930.

When I described the fight which in phantasy John had inside the mother's body with his father's penises (crabs)—actually with a swarm of them—I pointed out that the meat-house, which had apparently not been broken into and which John was trying to prevent them from getting into, represented not only the inside of his mother's body but his own inside. His defences against anxiety were here expressed in elaborate displacements and reversals. At first, what he ate was a nice fried fish. Then it changed into a crab. In the first version about the crab he stood on the pier and tried to keep the crabs from crawling out of the water. It appeared, however, that he actually felt himself to be lying in the water, and there—inside his mother—to be at the mercy of his father. In this version he still tried to keep hold of the idea that he was preventing the crabs from getting into the meat-house, but his deepest dread was that the crabs *had* got into it and were destroying it, and his efforts were to drive them out again. Both the sea and the meat-house represented his mother's body.

I must now point out another source of anxiety which is closely connected with that of destroying the mother, and must show how it influences the intellectual inhibitions and disturbances in ego-development. This is connected with the fact that the meat-house was not only his mother's body but his own. Here we have a representation of the early anxiety-situations which arise in both sexes from the oral-sadistic impulse to devour the contents of the mother's body, and especially the penises imagined to be in it. The father's penis, which from the sucking oral point of view is equated with the breast, and so becomes an object of desire,⁷ is thus incorporated and in the boy's phantasy very rapidly transforms itself, in consequence of his sadistic attacks against it, into a terrifying internal aggressor and becomes equated with dangerous, murderous animals or weapons. In my view it is the introjected father's penis which forms the kernel of the paternal super-ego.

The example of John's case shows (*a*) that the destruction imagined to have been wrought in the mother's body is also anticipated and imagined as having occurred in his own body and (*b*) how the dread of attacks on the inside of one's own body by the internalized penises of the father and by *fæces* can be experienced.

Just as the excessive anxiety in regard to the destruction wrought in the mother's body inhibits the capacity to obtain any *clear conception*

⁷ This is shown by his association about the nice fried fish which he liked.

of its contents, so in an analogous way the anxiety in regard to the terrible and dangerous things that are happening inside one's own body can suppress all investigation into it; and this again is a factor in intellectual inhibition.⁸ To illustrate this from John's case: the day after the analysis of the crab-dream, i.e. the day on which he found himself suddenly able to distinguish the French words, John began his analysis by saying 'I am going to turn out my drawer'. This was the drawer in which he kept the toys he used in his analysis; for months he had thrown every possible sort of rubbish into it, scraps of paper, things sticky with glue, scraps of soap, bits of string, etc., without ever having been able to make up his mind to tidy it.

He now sorted out its contents and threw away the useless or broken articles. On the same day he discovered in a drawer at home his fountain-pen which he had been unable to find for months. Thus he had in a symbolic way looked into his mother's body and restored it, and had also found his penis again. But the drawer also represented his own body; and his now less inhibited impulse to become acquainted with its contents found expression, as the course of his analysis showed, in a much greater co-operation on his part in analytic work and in a deeper insight into his own difficulties. This deeper insight was the result of an advance in the development of his ego which followed from this particular piece of analysis of his threatening super-ego. For, as we know from our experience with children and with very early cases, analysis of the early stages of super-ego formation promotes the development of the ego by lessening the sadism of the super-ego and the id.

⁸ In a paper which appeared some years ago ('Infant Analysis', this JOURNAL, Vol. VII, 1926) I discussed a special form of inhibition of the capacity to form a conception of the inside of the mother's body with its special functions of conception, pregnancy and birth, namely, disturbance of the sense of orientation and of interest in geography. I then pointed out, however, that the effect of this inhibition can go very much further and affect the whole attitude to the external world and impair orientation in its widest and most metaphorical sense. Since then, further investigation has shown me that this inhibition is due to fear of the mother's body, in consequence of sadistic attacks upon it, and has also demonstrated that the early sadistic phantasies about the mother's body and a capacity to work these over successfully form the bridge to object-relationships and adaptation to reality, thus fundamentally influencing the subject's later relation to the external world.

But what I wish to draw attention to here, in addition to this fact, is the connection, which is observable over and over again in analysis, between a diminution of anxiety on the part of the ego in respect of the super-ego and an increased capacity in the child to become acquainted with its own intrapsychic processes and to control them more efficiently through his ego. In the present instance tidying represented making an inspection of intrapsychic reality. When John tidied his drawer he was tidying his own body and separating his own possessions from the things he had stolen out of his mother's body, as well as separating 'bad' faeces from 'good' faeces, and 'bad' objects from 'good' ones. In doing this John likened the broken, damaged and dirty things to the 'bad' object, 'bad' faeces and 'bad' children, in accordance with the workings of the unconscious, where the damaged object becomes a 'bad' and dangerous one.

In that John was now able to examine the different objects and see what use could be made of them or what damage they had suffered, and so on, he showed himself as daring to face the imagined havoc wrought by his super-ego and id, that is, he was carrying out a test by reality. This enabled his ego to function better in making decisions about what the things could be used for, whether they could be repaired or should be thrown away, and so on; his super-ego and id were at the same time brought more into harmony and thus could be better dealt with by the stronger ego.

In this connection I should like to return once more to the matter of his re-discovery of his fountain-pen. So far, we have interpreted it in the sense that his fear of the destructive and dangerous qualities of his penis—ultimately his sadism—had been lessened and he was enabled to recognize the possession of such an organ.

This line of interpretation discloses to us the underlying causes of sexual potency and of the epistemophilic instincts as well, since to discover and to penetrate into things are activities which are equated in the unconscious. In addition to this, potency, in the male (or, in the case of the young boy, the psychological conditions for it) is the basis for the development of a large number of activities and creative interests and capacities.

But—and this is the point I want to make—such a development hinges on the fact that the penis has become the representative of the person's ego. In the earliest stages of his life the male child looks upon his penis as the executive organ of his sadism, and consequently it

becomes the vehicle of his primary feelings of omnipotence. For this reason, and because, being an external organ, it can be examined and put to the proof in various ways, it takes on the significance of his ego, his ego-functions and his consciousness; while the internalized and invisible penis of his father—his super-ego—about which he can know nothing, becomes the representative of his unconscious. If the child's fear of his super-ego and id is too powerful he will not only be unable to know of the contents of his body and his own mental processes, but will also be incapable of using his penis in its psychological aspect as a regulating and executive organ of the ego, so that his ego-functions will be subjected to inhibitions along these lines as well.

In John's case, finding the fountain-pen meant not only that he had acknowledged the existence of his penis and the pride and pleasure he took in it, but had also recognized the existence of his own ego—an attitude which found expression in a further advance of his ego-development and an enlargement of his ego-functions, as well as in a diminution of the power of his super-ego, which, up till now, had dominated the situation.

To sum up what has been said: While the improvement in John's capacity to conceive the condition of the inside of his *mother's body* led to a greater ability to understand and appreciate the outer world, the reduction of his inhibition against really knowing about the inside of his *own* body at the same time led to a deeper understanding and better control over his own mental processes; he could then clear up and bring order into his own mind. The first resulted in a greater capacity to take in knowledge; the second entailed a better ability to work over, organize and correlate the knowledge obtained, and also to give it out again, i.e. return it, formulate it or express it—an advance in ego-development. These two fundamental contents of anxiety (relating to the mother's body and one's own body) condition each other and react on each other in every detail, and in the same way the greater freedom of the two functions of introjection and extrajection (or projection), resulting from a reduction in the anxiety from these sources, allows both to be employed in a more appropriate and less compulsive way.

When, however, the super-ego exerts a too extensive domination over the ego, the latter frequently, in its attempts to maintain control over the id and the internalized objects by repression, barricades itself strongly against the influences of the outer world and objects there,

and thus deprives itself of all sources of stimulus, both those from the id which would form the basis of ego-interests and achievements, as well as external ones.

In those cases in which the significance of reality and real objects as reflections of the dreaded internal world and *imagos* has retained its preponderance, the stimuli from the external world have an effect little less alarming than the phantasied domination of the internalized objects, which have taken possession of all initiative and to whom the ego feels compulsively bound to surrender the execution of all activities and intellectual operations, together of course with the responsibility for them. In certain cases severe inhibitions in regard to learning are combined with great general intractability and ineducability and an attitude of knowing better; what I have then found is that the ego feels itself oppressed and paralyzed on the one hand by the influences of the super-ego, which it feels to be tyrannical and dangerous, and on the other by its distrust of accepting the influences of the real objects, often because they are felt to be in complete opposition to the demands of the super-ego, but more often because they are too closely identified with the dreaded internal ones. The ego then tries (by means of projection on to the outer world) to demonstrate its independence of the *imagos* by rebelling against all the influences emanating from *real objects*. The degree to which a reduction of the sadism and anxiety and of the operation of the super-ego can be achieved, so that the ego acquires a broader basis on which to function, determines the degree of improvement in the patient's accessibility to influence by the external world, together with a progressive resolution of his intellectual inhibitions.

We have seen that the mechanisms we have been discussing lead to certain definite kinds of intellectual inhibitions. But when they enter into a clinical picture they take on the character of psychotic traits. We know already that John's fear of crabs as persecutors inside him was of a paranoid character. This anxiety of his, moreover, caused him to shut himself off from outside influences, objects and external reality—a state of mind which we regard as one of the indications of psychotic disturbance, though in this instance the main result was a lowering of the patient's intellectual capacities. But that even in cases like these the operation of such mechanisms is not confined to the production of intellectual inhibitions is seen from the great changes that take place in the person's whole being and character, no less than from the diminution of neurotic traits that can be observed,

as the analysis of intellectual inhibition goes forward, especially if the patient is a child or young person.

In John, for instance, I was able to establish the fact that a marked apprehensiveness, secrecy and untruthfulness, as well as a very strong distrust of everything, which were part of his mental make-up, entirely disappeared in the course of his analysis, and that both his character and his ego-development underwent a very great change for the better. In his case the paranoid traits had for the most part been modified into certain distortions of character and intellectual inhibitions; but they had also, as it proved, set up a number of neurotic symptoms in him.

I will here mention one or two more mechanisms of intellectual inhibition, this time of a definitely obsessional-neurotic character, which appear as a result of the strong operation of early anxiety-situations. In alternation with an inhibition of the kind described above, we sometimes see the opposite extreme result—a craving to take in everything that offers itself, together with an inability to distinguish between what is valuable and what is worthless. In several cases I have noticed that these mechanisms would begin to set in and make their influence felt when analysis had succeeded in lessening those mechanisms of a psychotic type which we have just been discussing. This appetite for intellectual nourishment which took the place of the child's former incapacity to take in anything was accompanied by other obsessional impulses, in particular a desire to collect things and accumulate them, and by the corresponding compulsions to give things away indiscriminately, i.e. to eject them. Obsessional taking in of this sort often goes with a feeling of emptiness in the body, of impoverishment, etc.—a sensation which my patient John used to have very strongly—and rests upon the child's anxiety, derived from the deepest levels of its mind, lest its inside should have been destroyed or filled with 'bad' and dangerous material, should be poor or quite lacking in 'good' material. This anxiety-causing material undergoes a greater degree of remodelling and alteration from the obsessional mechanisms than it does from the psychotic ones.

My observations of this case, as well as of other obsessional neurotics, have led me to certain conclusions about the special obsessional mechanisms concerned with the phenomenon of intellectual inhibition which is interesting us at present. Before stating them briefly, let me say that in my view, as I shall shortly set out in detail, obsessional mechanisms and symptoms in general serve the purpose of binding, modifying and warding off anxiety belonging to the earliest levels of

the mind ; so that obsessional neuroses are built up upon the anxiety of the first danger-situations.

To return to the point : I think that the child's compulsive, almost greedy, collection and accumulation of material (including knowledge as a substance) is based, among other things which need not be mentioned here, upon its ever-renewed attempt (*a*) to get hold of 'good' substances and objects (ultimately, 'good' milk, 'good' faeces, a 'good' penis and 'good' children) and with their help to paralyse the action of the 'bad' objects and substances inside its body ; and (*b*) to amass sufficient reserves inside itself to be able to resist attacks made upon it by its external objects, and if necessary to restore to its mother's body, or rather, to its objects, what it has stolen from them. Since its endeavours to do this by means of obsessional actions are continually being disturbed by onsets of anxiety from many counter-sources (for instance, its doubt whether what it has just taken into itself is really 'good' and whether what it has cast out was really the 'bad' part of its inside ; or its fear that in putting more material into itself it has once more been guilty of robbing its mother's body) we can understand why it is under a constant obligation to repeat its attempts and how that obligation is in part responsible for the compulsive character of its behaviour.

In the present case we have already seen how, in proportion as the influence of the child's ferocious and phantastic super-ego—ultimately, that is, his own sadism—was diminished, the mechanisms which we have recognized as psychotic and which gave rise to his intellectual inhibitions lost their effectiveness. A diminution of this kind in the severity of the super-ego seems to me to weaken those mechanisms of intellectual inhibition which are of the obsessional-neurotic type as well. If this is so, then it would show that the presence of excessively strong early anxiety-situations and the predominance of a threatening super-ego derived from the first stages of its formation are fundamental factors, not only in the genesis of the psychoses,⁹ but in the production of disturbances of ego-development and intellectual inhibitions.

⁹ For an exposition of this theory, cf. my papers 'Personification in the play of Children', this JOURNAL, Vol. X, 1929, and 'The Importance of Symbol-formation in the Development of the Ego', this JOURNAL, Vol. XI, 1930.

CHARACTER FORMATION AND THE PHOBIAS OF CHILDHOOD

BY

WILHELM REICH

VIENNA

In our clinical experience we are constantly called upon to deal with the problem of what Freud has named 'the narcissistic barrier'. By this we mean in psycho-analysis all those difficulties which the patient's narcissism opposes to our efforts. Unless we have a clear theoretical comprehension of this mechanism, to which we attach the term 'narcissistic barrier', we shall have considerable difficulty in finding the way to overcome it. Protected as we are against any overweening therapeutic optimism by the bitter experiences of our work and the efforts it demands, we are justified in the view that it is just these therapeutic difficulties which make it possible to formulate the most valuable and fruitful problems in scientific psychology. In fact therapeutic activity presupposes an understanding of psychical movement and dynamic; and in this case also we are compelled, owing to the problem in technique offered by this 'narcissistic barrier', to undertake the study of characterological reactions.

In two papers ('Über Charakteranalyse' and 'Der genitale neurotische Charakter')¹ I have attempted a theoretical discussion of the problems involved; though thorough substantiation of my views by clinical case-material had to be omitted owing to lack of space. In the following paper I hope in part to develop further the general theoretical formulations of the above-mentioned papers, while at the same time illustrating them with clinical material.

The main idea of those papers was as follows: that in our practice we become aware of the narcissistic barrier as a sort of 'armour' or 'rampart' of defence, against which our interpretations and therapeutic efforts rebound, unless we are able to break up this narcissistic defence by means of analysis and interpretation of its purposive mode of action. Further, that this narcissistic armour represents an expression, which has been definitely formed and permanently crystallized in the psychical structure, of a narcissistic defence. Finally, that this defence finds *formal* expression in a specific mode of reaction on the part of the patient, which is independent of the *matter* of the repressed

¹ *Int. Zeitschrift f. PsA.*, 1928 and 1929.

material to be defended. In addition to the familiar resistances which are assembled against the discovery of every fresh piece of unconscious material, there is further a constant factor of a formal nature, which proceeds from the character of the patient. In view of its origin this constant formal resistance was named 'character resistance', and the following is a brief summary of our conclusions concerning it:—

(1) The expression of character resistance does not vary with the material which is being produced, but is typical and constant, taking the form of a general attitude, manner of speech, gait, affectations and peculiar ways of behaving. (Smiling, sneering, precise or confused speech, special types of politeness or of aggressiveness, etc.)

(2) In regard to character resistance the significant thing is not *what* the patient says and does, but *how* he speaks and acts, not *what* he reveals in his dreams, but *how* he censors, distorts and disguises this material.

(3) Character resistance remains constant in type for one patient, in spite of varying material. Different characters produce the same material in different ways. For instance, positive father-transference is expressed and resisted in one way by the female hysteric, in quite another by the female obsessional. In the former case we shall probably have anxiety, in the latter aggressiveness.

(4) Character resistance, though it finds a purely formal expression, is, nevertheless, just as susceptible to resolution by analysis as is a neurotic symptom, and can, like the latter, be traced back to infantile experiences and instinctual interests.²

(5) At the appropriate moment the character of the patient becomes a resistance; that is to say that in ordinary life character plays a part similar to that played by resistance in treatment—it is a protective mechanism in the mind. Accordingly we speak of the characterological defence of the ego against the external world and the id.

(6) If we trace the formation of character back into early childhood, we find that it was the product of similar causes, and served similar ends to those which stimulate character resistance in the analytic situation of the moment. The appearance of character as resistance in analysis reflects its infantile origins. And those apparently incidental situations which character resistance brings about in analysis

² In realizing this, we are enabled to include the purely *formal* within the sphere of psycho-analysis, which has hitherto been mainly occupied with *matter* or *content*.

are exact recapitulations of the situations which in childhood instituted the process of character formation.

(7) Thus we have in character resistance a combination of defensive function with the transference of infantile relations to the environment.

(8) From the economic point of view, both character in daily life and character resistance in analysis serve the purpose of avoiding pain, of establishing and maintaining psychical (though possibly neurotic) equilibrium, and finally, the absorption of that quantity of instinctual energy which has undergone or has escaped repression. One of its main functions is the binding of free-floating anxiety, or—the same thing regarded from another angle—the release of dammed-up psychical energy.

(9) In character, as in neurotic symptoms, the past, the infantile, are conserved; they live and are effective in the present.

(10) Thus we see that the consistent resolution of character resistances is bound to give direct access to the central infantile conflict.

These ten propositions on the subject of character are the result of experience gleaned from about twenty specially studied cases. I shall now proceed to demonstrate how in one individual case characterological behaviour was derived from the experiences of childhood, and how this behaviour developed into a resistance. In doing so, I shall follow the path which led from the analysis of character resistance to its origin in certain definite infantile situations.

A man, aged thirty-five years, came for analysis on account of difficulties in his married life and inability to carry out his work satisfactorily. He suffered severely from inability to make decisions, which stood in the way both of a rational solution of his marriage problems, and also of advance and success in his professional life. The patient began his analysis with unusually quick understanding and skill, so that after quite a short time a theoretical explanation of his marriage difficulties could be arrived at by reference to the usual pathogenic conflicts of the *Œdipus* situation. We will pass over the material concerning the relation between his wife and his mother, his superiors and his father, which, though interesting in themselves, contribute nothing new. We will concentrate rather on the delineation of his behaviour, and the relation of this behaviour to his infantile conflict, and to the type of resistance which he showed during treatment.

The external appearance of the patient was prepossessing; he was of medium height, and his bearing was reserved and dignified, serious, and somewhat haughty. Particularly noticeable was his slow,

deliberate and dignified gait. It took him quite a considerable time to enter the door and cross the room to the sofa ; it was quite obvious that he was avoiding (or concealing) any kind of haste or excitement. His speech was well ordered and deliberate, quiet and dignified ; occasionally he would interrupt its course with a sudden emphatic ' Yes ! ', throwing out both his arms as he said it ; after which he would pass one hand across his forehead. He used to lie calmly on the sofa, one leg crossed over the other.

There was little or no variation in this calmness and dignity, even when he was speaking of delicate subjects such as are usually likely to be wounding to the patient's narcissism. When, at the end of a few days' analysis, he spoke of his relation to his specially loved mother, it was obvious that he increased the dignity of his manner, in order to control the excitement which was mastering him. In spite of my urging him not to mind, but to give free course to his feelings, he maintained this attitude and his calm manner of speech. In fact one day, when tears came into his eyes and his voice actually faltered, the movement with which he put his handkerchief to his eyes was, nevertheless, as calm and dignified as ever.

So much was already clear : his behaviour, whatever its origin, guarded him against any too violent disturbance in his analysis and protected him against an emotional outburst. His character stood in the way of the free development of analytical experience—it *had already become a resistance*.

When I asked him soon after the occasion when I had perceived his emotion, what his impression was of this particular analytical situation, he replied calmly that it was certainly very interesting, but it had not moved him very deeply—the tears had just escaped from his eyes, and this had caused him considerable embarrassment. My explanation of the necessity for such emotional outbursts and their value was useless. His resistance was visibly strengthened, and his communications became superficial. His manner on the other hand was still further emphasized ; he became even more dignified, calm and quiet.

It may have been by the merest chance that one day the term ' lordly ' came into my mind in connection with his behaviour. I told him that he was acting as if he were an English lord, and that this must surely have its origin in his youth and childhood. I also explained to him the defensive function at the moment of his ' lordliness '. He thereupon produced the most important item of his private ' family

romance'. As a child he had refused to believe that he could be the son of the small insignificant Jewish shopkeeper that his father was; he must be, he thought, of English origin. He had heard in childhood that his grandmother had had an affair with a real English lord and he imagined his mother to be half English. In his dreams of the future the phantasy that some day he would go as ambassador to England had played a predominant part.

His 'lordly' bearing thus expressed :—

- (1) That he was not related to his despised father (father-hate).
- (2) That he was the true son of his mother, who had English blood; and
- (3) His ego-ideal, that of getting beyond the narrow environment of a lower middle-class family.

This discovery of the constituents of his behaviour caused a considerable modification in his attitude. But it was not yet clear what instinctual trends were being defended by it.

As we pursued the investigation of his 'lordly' behaviour, it became clear that this was closely connected with another peculiarity of his character which caused no less difficulty in his analysis; this was his tendency to deride his fellow-men and to take pleasure in their misfortunes. His scorn was the result of his exalted position as a 'lord', but at the same time it served to gratify his sadistic impulses, which were particularly strong. As a matter of fact he had already told me that at puberty he had indulged in a wealth of sadistic phantasies. But he had only *told* me this. He began to *experience* them only when we began to track them down in their present-day form—in his tendency to scoff. The 'controlled' manner demanded by his position as a 'lord' *protected* him from going too far in finding sadistic gratification in scoffing. His sadistic phantasies were not repressed, but were gratified by his scorn, and he was defended against them by his position as 'lord'. Thus his haughty behaviour had exactly the same structure as a symptom: it served as a defence against an instinctual trend, while at the same time providing gratification for it. There was no doubt that he had, by means of this defence, been able to avoid having to repress all his sadism; that is to say, by means of the characterological elaboration of his sadism into hauteur. Had the circumstances been different, the slight fear of burglars which he had would probably have developed into a regular phobia.

The 'lord' phantasy had begun in his fourth year. He had realized the necessity for self-control somewhat later, from fear of his

father. To this was added a very important motive for the control of his aggressive impulses, that of a counter-identification with his father. The latter used constantly to quarrel with his mother and make an uproar, and the boy set before himself the ideal of being not like his father, but the exact opposite,³ corresponding to the phantasy: 'If I were my mother's husband, I would treat her quite differently; I would be kind and control my annoyance at her deficiencies.' This counter-identification was thus completely under the influence of his Oedipus complex—love of his mother and hate of his father.

Dreaminess and self-constraint concealing active sadistic phantasies characterized him as a boy, and represented the 'lord' phantasy. At puberty he made an intense homosexual object-choice in the person of a teacher, which ended in an identification. This teacher was, moreover, the very essence of a lord, dignified, calm, self-restrained, faultlessly dressed. This identification began with imitation of his clothes. Other identifications ensued, and at about fourteen years of age his character, as we had it to deal with in analysis, was fully formed. It was no longer a mere 'lord phantasy'; he was a 'lord' in his actual behaviour.

There was, moreover, a special reason for a realization of his phantasy in his behaviour at this particular age. The patient had never consciously masturbated during puberty. His castration anxiety, which was expressed in a number of hypochondriacal fears, was rationalized as follows: 'A dignified person doesn't do such things'. His position as a 'lord' was thus also a protection against the desire to masturbate.

As a 'lord' he felt himself superior to all men, and was in a position to scorn them. In analysis, however, he had soon to yield to the realization that his scorn was superficially a compensation for his feelings of inferiority, just as indeed all his 'lordliness' concealed a sense of inferiority due to his lowly origin. The deeper significance of his scorn lay, however, in the fact that it was a substitute for homosexual relations. He specially scoffed at men who attracted him; he did not concern himself with others. Scoffing = sadistic activity = homosexual flirtation. In his 'lordliness' were united sadism and homosexuality on the one hand, with, on the other hand, their opposite—dignified self-restraint.

³ Cf. here my investigations concerning identification as regards faults in *Der triebhafte Charakter*. Int. PsA. Verlag. 1925.

During analysis, the patient's 'lordly' bearing became intensified with every fresh advance into the unconscious. As time went on, however, these defensive reactions weakened, while his behaviour in everyday life underwent modification, but without ever losing its essential character.

The analysis of his 'lordliness' led directly to the revelation of the chief situations of conflict in his childhood and puberty. His pathogenic defences were thus attacked from both sides: through his memories, dreams and other communications—here with little expression of emotion—and through his character, his 'lordliness', in which were bound his aggressive affects.

The Characterological Elaboration of the Childish Phobia

A considerable amount of castration anxiety was included in this display of dignified behaviour. The history of the connection between the two things indicated an end-product of a childish phobia, concerning which little has hitherto been known. Between the ages of about three to six years the patient suffered from a very intense phobia of mice. As to the content of this phobia, it suffices to say that it constituted a working-out of his feminine attitude to his father as a regressive reaction to his castration anxiety. Connected with this was a typical masturbation anxiety. Now as the boy's 'lord' phantasy developed into 'lordly' behaviour, so his phobia decreased. Later there only remained a trace of anxiety just before he went to bed. During analysis, with the resolution of his 'lordly' behaviour, there arose again, and moreover with emotion, his phobia of mice and his castration anxiety. It was thus evident that a part of the libido involved in his childish *phobia*, or alternatively, the anxiety, had been transferred to and elaborated in his *characterological behaviour*.

We are aware of course of the process by which infantile demands and anxieties are transformed into character-traits; the resolution of a phobia through the institution of a special type of defence against the external world and against anxiety, determined in accordance with the structure of the instinctual trends involved, is a particular instance of this process. In our case it was a dignified attitude which served to bind infantile anxiety. Another typical case is the development of a childish phobia, or indeed of simpler manifestations of castration anxiety, into a passive feminine attitude, expressed perhaps in the form of an exaggerated, stereotyped politeness. Such politeness may

become during treatment a character resistance which is frequently very difficult to overcome.

The following case is cited as a further illustration of the transformation of a phobia into a characterological manifestation of personality:

An obsessional neurotic displayed in addition to his symptoms a remarkable and absolute suppression of affect. He was inaccessible to both pleasure and pain, a living machine. During analysis this suppression of affect was revealed as being in the first place a defence against his extreme sadism. He had indeed in adult life entertained sadistic phantasies, but they were subdued and lacked life. One felt that there must be, as motive for this defence, a correspondingly intense castration anxiety, although this was not in the least apparent. Through analysis we were able to trace back this suppression of affect to the very day of its origin.

This patient had likewise suffered from the usual childish phobias, in his case, of horses and snakes. Up to his sixth year of age he had had anxiety dreams practically every night accompanied by *pavor nocturnus*. Most frequently he dreamt that a horse bit off one of his fingers (masturbation—anxiety—castration) the dream being associated with intense anxiety. One day he resolved that he would not be afraid again (we will return to this remarkable resolution), and the next horse dream, in which he again had a finger bitten off, was accompanied by no anxiety at all.

At the moment at which the suppression of all affect was achieved, the phobia was resolved. Only in the period after puberty did anxiety dreams occasionally recur.

Now as regards his remarkable decision to feel no more fear: we were not able to explain completely the dynamic processes involved. But we may remark that his life was directed almost exclusively by means of such resolves. Nothing could be done without special resolutions. This capacity to make resolves was the product of his anal obstinacy and of the extraordinarily severe demands of his parents that he should control himself, which he had adopted as his own. His anal obstinacy also formed the dynamic basis for his suppression of affect, which, among much else, represented a general 'Götz von Berlichingen' attitude to the whole external world. When the patient had been under treatment for six months, it came out for the first time that, every day before he rang my front-door bell, he said three times aloud to himself the Götz formula,⁴ as a charm to protect him

⁴ [An obscene phrase of refusal to surrender.—Tr.]

in his analysis. His suppression of affect could not have found better verbal expression.

Thus the chief constituents of this suppression of affect were : his anal obstinacy, and his reaction against sadism. This defensive reaction served to bind not only his sadistic energy, but also his tremendous childish anxiety (the anxiety of dammed-up libido plus castration anxiety). Only when we had worked through this defensive rampart, through a mass of the most various repressions and reaction-formations, did we come up against his intense genital incest wishes.

While the development of a phobia is a sign that the ego has been too weak to obtain control over certain libidinal strivings, the development of a character-trait or of a typical attitude, at the expense of a phobia, indicates a strengthening of the ego in the form of a constant defence against the id and the external world. If the phobia implies a splitting of the personality, then the development of a character-trait involves a unifying of the individuality. It is a synthesizing reaction on the part of the ego to a contradiction in the personality which, as a permanent condition, is unendurable.

In spite of the opposite nature of a phobia and the subsequent character-development, the fundamental motive in the phobia is pursued in the character-trait. The dignity of our ' lord ', the suppression of affect in our obsessional neurotic, the politeness of the passive feminine character—all these are in fact just as much *attitudes of avoidance* as were the preceding phobias.

The ego, in building up this defence, succeeds in strengthening itself to a certain extent, but at the same time it suffers some impairment of its capacity for action and freedom of movement. And the more this defence injures the capacity for future sexual experience, the greater is this limitation, and the nearer does its structure approach to the neurotic ; while at the same time the greater does the probability become that there will be in the future a fresh breakdown of the personality.⁵

When a neurotic illness develops later, the old phobia breaks through again, the characterological elaboration proving inadequate to control the dammed-up libidinal excitation and the anxiety caused by the dammed-up libido. We may therefore say that in a typical neurotic illness the following phases may be distinguished :

(1) Infantile conflict between libidinal excitation and frustration.

⁵ Cf. here my discussion of the genital and neurotic character in *Int. Zeitschrift für PsA.*, Bd. XV, 1929.

(2) Relief through repression of the excitation (the ego strengthened).

(3) Partial breach in the repression—phobia (the ego weakened).

(4) Resolution of the phobia by the formation of a neurotic character-trait (the ego strengthened).

(5) The conflict of puberty (or an equivalent) : inadequacy of the characterological defence.

(6) Re-establishment of the old phobia or a symptomatic equivalent.

(7) Renewed attempt of the ego to overcome the phobia by means of a characterological elaboration of the associated anxiety.

Among the adult patients who come to us for treatment, two types may be easily distinguished : those in the breakdown phase (phase 6), in whom an old neurosis now caps as a symptom the original neurotic type of reaction (the renewed development of a phobia, etc.) ; and those who have already reached the reconstructive phase (phase 7), i.e. whose ego has already begun to succeed in incorporating the symptom. A circumscribed compulsion to arrange things, for instance, which has become troublesome, becomes less tormenting when the subject, *with the consent of his whole personality*, succeeds in evolving a ritual of tidiness, which can be so distributed throughout the activities of his daily life as to betray its compulsive character to none but the trained eye. By this means an appearance of self-cure is obtained, but the distribution and levelling of symptoms limits capacity for action no less than did the circumscribed symptom, and the patient now requires treatment, not on account of a troublesome symptom, but on account of a general disturbance in his capacity for work, lack of pleasure in life, and the like. There is thus a constant struggle between the ego and its neurotic symptoms, both of whose end-points consist in *symptom-formation* and *symptom-incorporation*. Every symptom-incorporation is, however, associated with a *characterological change* of greater or lesser significance. These later inclusions of symptoms within the ego are simply recapitulations of those first important processes in childhood by which the transformation of a childish phobia into a character-trait was partly or wholly accomplished.

We have dealt here with the phobia because it is the most interesting and, from the point of view of libidinal economics, the most important expression of a disturbance in the unity of the personality. But the processes which I have described may take place in connection with any anxiety occurring in early childhood ; for example, a child's fear of a brutal father, well-founded in reality, may result in permanent

character changes, which take the place of the fear, such as, let us say, a characterological rigidity, or hardness, etc.

*

The fact that infantile experiences associated with anxiety, and other situations of conflict connected with the Œdipus complex (for the phobia is of course brought forward here only as a special example of these), may result in the production of character-traits implies that an experience or an intra-psychical situation in childhood is, as it were, recorded twice over : as regards matter, by means of unconscious images, and *as regards form, by means of characterological attitudes of the ego*. Let me demonstrate this by means of a brief clinical example :

Particularly noticeable in a narcissistic, masochistic hypochondriac were his loud, excited and emotional complaints concerning the severe treatment he had received from his father. As regards its *content*, one might summarize all that he brought out during months of treatment in the words : ' See what I have suffered through my father ; he has ruined me and made me unfit for life '. Very thorough work had been done on his infantile conflicts with his father during a year and a half's analysis with a colleague of mine, before he came to me, and in spite of this there had been hardly any alteration in his attitude or his symptom.

Finally a characteristic of his behaviour in analysis struck me. His movements were languid, his mouth drooped as if tired. His speech, scarcely describable in writing, was monotonous and gloomy. When I had guessed the significance of this note in his voice, all was at once clear to me : he speaks as if he were in torment, as if he were dying. I learned moreover that in certain other situations outside analysis he would also sink into this *unconsciously posed* lethargy. *His speaking in this way* also meant : ' See what my father has done to me, how he torments me, he has ruined me and made me unfit for life '. His attitude was a severe reproach.

The effect of my interpretation of his ' dying ', reproachful and complaining manner of speaking was astonishing. It seemed as if, with the loosening of this last *formal* foothold of his relation to his father, all the earlier interpretations of analytical material began also to be effective. It was permissible to draw the conclusion that so long as the unconscious significance of his manner of speech was not recognized, a large part of his father-complex remained emotionally bound up in it, and the material relating to it which had been disclosed was,

in spite of being made conscious, not sufficiently invested with emotion to be of therapeutic value.

It is thus evident that a single unconscious, infantile process may be recorded and expressed in duplicate: in *what* the individual says and does, and in the *way in which* he speaks and acts. It is sufficiently interesting to be recorded that the analysis of the 'what' leaves the 'how' untouched, in spite of the unity of matter and form; that this 'how' proves to be the hiding-place of similar psychical material as has apparently already been resolved or made conscious in the 'what'; and that finally the analysis of the 'how' is of particular efficacy in releasing the associated affects. This is owing to the grievous disturbance of narcissistic equilibrium involved in the analysis and interpretation of characterological attitudes.

SHORTER COMMUNICATION

CERTAIN REACTION-FORMATIONS AGAINST ORAL IMPULSES

I

Abraham states that psycho-analysis of neurotic cases enables us to infer an early cannibalistic stage of libido-organization.

That the early Hebrews recognized such a stage, and provided against the possibility of a relapse into it, can be similarly inferred from the strict Mosaic injunction against the eating of blood :

Moreover ye shall eat no manner of blood whether it be of fowl or of beast, in any of your dwellings (*Leviticus* vii., 26).

I will set my face against that soul that eateth blood, and will cut him off from among his people (*Leviticus* xvii., 10).

Blood is equated with life :

For the life of all flesh is the blood thereof (*Leviticus* xvii., 14).

By not eating the blood, one has circumvented incorporating life.

The strict avoidance of blood is a cardinal observation in every Jewish home to-day. Before it can be cooked, meat is always soaked in cold water for half an hour, then sprinkled with coarse salt and let stand for an equal time, to drain the blood.

II

In addition to the koshering of meat, and of equal importance in Jewish dietary procedure, is the strict avoidance of a mingling of meat and milk.

It is forbidden also to mingle any foods made from milk or meat (broths, cheese, etc.), and, further, all things which even indirectly come in contact with these foods—e.g. the dishes in which they are prepared or served, the waters in which they are washed, the towels with which the dishes are dried, and so forth. This results, practically, in certain limitations of diet (creamed chicken, for instance, is quite impossible ; butter is never placed on a dinner table ; nor is white coffee served—the milk in it rendering it taboo), and in the necessity for duplicate kitchen equipment, one set is provided for meat service, and one for dairy service.

The supposed source of this ritual separation is a line in Exodus (xxiii., 19) :—

Thou shalt not seethe a kid in its mother's milk,

a reference which is not wholly satisfactory even to those who advance it. The lay explanation that meat and milk are a bad combination from a dietary standpoint has not been proven, and in any case would not cover the prohibition in its extension to objects unrelated to diet.

It is in these extensions and associative accumulations that the proscription takes on the aspect of a deeply-rooted taboo, here referable to the original meat-milk combination of the mother's breast.

The desire to incorporate precisely meat and milk combined has caused a wholesale separation of anything associatively connected with either.

Basel Gorelik (New York).

BOOK REVIEWS

Psychopathology. By J. Ernest Nicole, L.M.S.S.A., D.P.M.R.C.P. & S. (London : Baillière, Tindall & Cox. Pp. xii + 203. Price 10s. 6d. net.)

This book, introduced by a Foreword from Dr. Stoddart, is designed by the author ' (1) to provide a general survey of the conceptions and views of the different schools of to-day, emphasizing theoretical backgrounds more than practical applications ; (2) to shew some of the points at which different lines of approach meet or at least approximate to one another ; and (3) to indicate, by references to important authors, directions in which further reading might prove profitable and interesting '. The term ' general survey ' is amply justified by the contents. These consist of a brief historical introduction followed by chapters summarizing in turn the views of Morton Prince, Freud, Adler, Jung, Rivers, Watson, Kempf and Kretschmer, and recent bio-chemical and physiological contributions. The concluding chapter on Combined Schools is followed by three Appendices, reprinted from the *Journal of Mental Science*, on The Concept of the Ego, Type Psychology and the Herd Instinct respectively. The whole is rounded off with a comprehensive bibliography and author and subject indices. The book contains an enormous amount of information in amazingly small compass, and it is evident that the author has throughout endeavoured to give accurate and impartial accounts. It inevitably suffers from the over-condensation imposed by space-limits and is, to borrow Dr. Stoddart's phrase, something of a ' heavy tabloid meal ', but it should prove especially useful to people who have little time for extensive reading in fields other than their own. Suggestion and hypnosis have been omitted from consideration on the grounds that they contribute little to theory, but this omission seems rather a pity, considering how largely they bulk in the literature. ' *Gestalt* ' is dismissed with one reference at the end of the chapter on behaviourism, but might well have been accorded as much space as the latter, since it represents an equally important development in modern psychology, although it has not yet come into direct relation with medicine.

The chapter on Freud's psychoanalysis is one of the most tightly packed in the book, and it suffers from this compression and from the complete divorce of theory from clinical background. Some account is given of the major themes, more or less in historical sequence, from the earlier versions of ' conflict ' and ' repression ' by the ' censor ', *via* dream psychology, infantile sexuality and the development of the libido, to the more recent formulations in terms of Super-Ego, Ego and Id. Ego psychology is given more extended consideration in the second Appendix, but it seems to be a subject which the author himself finds confusing. The general impression

given of the theory is that of an arbitrary construction rather than of an organic growth rooted in clinical practice. Incidentally, this chapter contains an original list of the more prominent followers of Freud, which includes Frinck (sic) and White, but does not mention such names as Eitingon, Federn, Hitschmann, Klein, Sadger or van Ophuijsen. Ferenczi, Rank and Stekel are accorded a paragraph each. The main points of divergence of Jung and Adler from Freud and from each other are well brought out in the corresponding chapters. The influence of Freud on the views of other workers is recognized in some cases, e.g. Morton Prince, but is much less clearly realized in others, e.g. Rivers.

The merits of the book are in the main descriptive rather than constructive. The author deplores the present confusion of opinion, which he illustrates by reference to the multiplicity of views current on instinct. He very rightly insists on the need for clearer thinking and for more precise definition, 'for a sort of Esperanto of psychological medicine, by means of which everybody would understand everybody else' as a pre-requisite to any attempt at correlation. He also insists that unification must be real synthesis and not mere combination, often by addition of differences. He gives the impression of being perhaps unduly optimistic about existing divergences and of not realizing the possibility of fundamental incompatibilities. His tentative conclusion for instance that the so-called constitutional (Kretschmerian) method of approach may provide something of a synthesis of the analytical, neurological and physiological methods will surely be questioned by many and not least by psychoanalysts.

Marjorie Brierley.



The Treatment of Schizophrenia. By Leland E. Hinsie, M.D. (Baillière, Tindall & Cox, 1930. Pp. xvii + 206. Price 13s. 6d. net.)

The author, as well as the writer of the Foreword, Dr. H. Kirby, takes a more optimistic view of schizophrenia than we do on our side of the Atlantic. This would appear to be mainly due to the fact that they include under this heading cases which many of us would hesitate to diagnose as schizophrenia, including Dr. Hinsie's 'pre-psychotic patients' and 'incipient dementia præcox'.

'Diffuse reduction of interests' with 'social inadequacy' appear to suffice for the diagnosis. Yet one patient is mentioned as being of the manic-depressive type, anxiety cases are included, and one author is cited who claims that some patients 'exhibit in the main symptoms that are common to hysteria'.

A patient fell in love with his step-mother, became jealous of his father's attitude towards her, left him and became attached to a fifty-four-

year-old man. He developed anxiety because he could not remember the name of this fifty-four-year-old man, and he had feelings of guilt about masturbation. Is the diagnosis of dementia præcox justified in such a case? It is true that the author satisfies himself about all this by believing and affirming that schizophrenia is 'not a psychological entity'. Incidentally, we are told that the schizophrenic possesses more profound insight than the psychoneurotic, 'understands the causative factors in the development of his illness' and that Freud's warning that schizophrenic patients should not be analysed only applies to certain types.

Very well, then! Such patients having been selected as suitable for treatment, psycho-analysis is recommended, and we are informed that the treatment is more or less successful. We are told that the psycho-analyst must always allow the patient to lead him, and on page 127 we are treated to many such psycho-analytical commonplaces. After this comes a complete *volte-face*, and we are instructed to resort to psycho-synthesis. The analyst must assist the patient to adapt himself to various personalities in the household, advise the patient during a homosexual phase to play, work and converse with youths of his own age, and later to meet members of the opposite sex in impersonal settings. Later, social service and occupational therapy are adopted, and the analyst treats the patient indirectly through a social worker who, for some reason or other, is always a female.

The book concludes with a survey of the literature (nearly all American) and a bibliography in which the only English text-book mentioned is Clouston's *Clinical Lectures on Mental Diseases* (1904). Now Clouston, although a great psychiatrist in his day, would never admit the existence of dementia præcox except to claim that it was the same thing as his 'Primary Dementia', which had a recovery rate of 50 per cent. Can it be that our author's conception of dementia præcox coincides more or less with that of Clouston? Our own view is that social inadequacy or maladjustment occurs in other cases than those of schizophrenia, indeed in all other psychoses and neuroses. Perhaps Dr. Hinsie may be a little more convincing in his next edition.

W. H. B. Stoddart.

★

Suggestion Therapy. By Dr. Ernest Jolowicz; and *Hypnosis and Hypnotherapy.* By Dr. Gustav Heyer. (London: The C. W. Daniel Company, 1931. Pp. 237. Price 8s. 6d.)

The essay by Dr. Jolowicz is written from a broadminded and essentially clinical point of view. He recognizes the mental aspect and its value in all modes of therapy, but does not assume that psychotherapy always plays the effective rôle in treatment; he is quite willing to regard this as a

secondary factor in many physical disorders. Suggestion, he considers, leaves the psyche time to adjust the organism gradually to what is completed by other methods.

This consideration holds good in every kind of treatment—arsenic injections, to take his example, spa bathing, massage, etc. It is right that the doctor should be ever alive to the psychic factor. Perhaps Dr. Jolowicz is inclined to take too superficial a view of this factor in pointing out that a bathing cure is recommended when he finds that the home surroundings are acting unfavourably; it is obvious that the writer is psychologically acute enough to know what are the unfavourable influences, and he might have given his less psychologically-minded readers an indication of their nature.

The suggestion factor, he asserts, is present in every psychologic technique; it is confessedly involved in the process of transference: he contends, however, with the utmost emphasis, that suggestion by itself does not account for the value of these forms of treatment. It would have been helpful if Dr. Jolowicz had pointed out wherein lies the difference, which must have then led him on to some theoretical explanation of suggestion.

He contends that there is no psychotherapeutic method without suggestive factors (better perhaps where suggestion is not involved in some stage or other of treatment), but also that there is no purely suggestive method. Dr. Jolowicz is an eclectic in treatment for which justification can be advanced; happily he is apparently no eclectic in his pathology.

The second essay in the book by Dr. Gustav Heyer on hypnosis contains nothing that will not be found in the available books in English on the practice of hypnotism; it is on quite orthodox lines. When he runs into theory he is equally orthodox, and has not taken the trouble to understand modern theories of entelechy, for instance, for although he uses the word, he misuses Driesch's conception.

However, anyone who wishes to obtain a practical knowledge of hypnotherapy will find all that is required in Dr. Heyer's work, and the reader will have the benefit of mastering Dr. Jolowicz's well-balanced essay. Dr. Heyer in the bibliography gives no reference to books by British authors, although these are quite as thorough as the German works cited. Moreover, although some of these German books mentioned have been translated into English (e.g. Forel, Moll), the reference is to the German edition and not to the English translation.

The translation does not come up to the standard that has been set of recent years for scientific works.

M. D. Eder.

Psychopathology and Politics. By Harold D. Lasswell. (Chicago : The University of Chicago Press and London : The Cambridge University Press. Pp. 285. Price 13s. 6d. net.)

This book, by the assistant Professor of Political Science at the University of Chicago, is the most serious endeavour that I have met to base an understanding of politics, and more especially of politicians, upon the findings of psycho-analysis. In an interesting chapter on the criteria of political types, Lasswell correctly takes the various types, such as the benevolent despot, the prince, the conservative, communist, reformer, agitator, bureaucrat, as descriptions of differing kinds of personalities, and is able to include them, more or less perfectly, into Jung's type-system. Lasswell is, however, at pains to point out that Jung's classified types give no greater understanding of the genesis and of the dynamic forces at play in any particular personality than do the popular descriptions.

We need in theory, says Lasswell, a developmental conception of the *bosses and politicians*, and for this we must go to Freud. True to modernist methods, Lasswell obtains a general formula to express the developmental facts about the fully developed political man.

$p\} d\{ r - P.$ Armed with this formula the explanation is simple and we find on page 75 we can proceed to the investigation of the political man.

The succeeding chapters are devoted to the case histories of varieties of political agitators, administrators, and people with strong political convictions.

This is the beginning of a new service to politics which is not likely to earn the gratitude of the politician, although it should be of enormous value to clear thinking in regard to political measures and ideas.

Leaving the intensive study of politicians, Lasswell discusses the meaning of the political process in general, and claims that any change in humanly organized conditions depends less upon changes in social organization than in impressing the method and the education of the social administrators and the social scientists. In other words, Psycho-Analysis for Everyman.

But his boldness deserts him at this point, and Lasswell rather lamely ends his book—like those of so many sociologists, with a questionnaire (Appendix B)—a very good questionnaire, I must admit—in which he asks for reminiscences rather than theories about oneself. The value of this kind of questionnaire has still to be established perhaps by a preliminary psycho-analysis of the question, questioner, and the questionee.

In the meantime everyone who is not perfectly at ease with his or other peoples' political convictions should study Lasswell.

The select bibliography is a queer compilation, and I have noticed a few printer's errors : 'Cocoa' (page 19) should be 'Coca' ; the author of

Instincts of the Herd in Peace and War 'is W. Trotter, not Martin Conway (page 53, footnote); 'Cantonion strength of conviction' (page 60, last line but one) should be 'Catonian'.

M. D. Eder.

✱

The Human Mind. By Karl A. Menninger. (New York and London Alfred A. Knopf, 1930. Pp. 447. Price .)

If this book represents, as the author claims in his Preface, 'approximately the views of the younger group in American psychiatry', we should welcome an American team headed by Dr. Menninger for some much-needed pioneering work among the younger psychiatrists in this country; let the older schools of psychiatrists, whatever their chronological age, we agree with Dr. Menninger, be allowed to suffer painless extinction without any cruel attempts to keep them alive a few years longer by hypodermic, intravenous or intradural injections of recent stimulating theories.

America sends us its teams of bridge, polo, golf, tennis players; we do not like being beaten by American golfers, but no real Briton will feel ashamed of American superiority in psychiatry; the British justly pride themselves on intellectual backwardness.

Dr. Menninger acknowledges the late Dr. Southard as having inspired his work; if so, he was certainly happy in that he died before seeing the fruit of his inspiration, and the shades of Dr. Southard will be uneasy if they come to recognize that the real source of this work is Freud's theory of the Unconscious, and Freud's dynamic conception of the mental apparatus.

Dr. Menninger's book is written for the general reader, for those unversed in the human mind, which includes of course not only the average layman, but the great majority of the medical profession. It must be in deference to the presumed difficulties of the medical profession in grasping technical terms that Dr. Menninger largely avoids such technical terms and technical language. It is not a difficulty that the non-medical reader seems to experience—witness the large circulation of works on physics and astronomy where it is assumed that the reader will not require such careful protection from some mental effort.

Ease of reading is certainly obtained in Dr. Menninger's book, but at the expense of much simplification of the problems and often a slurring over of the real difficulties of some of the problems—or their complete omission. Nevertheless, much is included, and the general principles are freshly stated with illustrations drawn from cases under telling headings: The Man Who Is Always Dull; The Scoffer; The Setter of Fires; The Man-haters.

These brief case histories are followed by a study of personalities with

examples from the writer's and other sources. Following the same plan, Dr. Menninger proceeds to studies of symptoms, of motions and of treatment. He has a good terse style, and if there are any Americanisms they are those that make a direct appeal by their appropriateness to the situation.

The method adopted involves a certain amount of repetition, but there is no vain repetition—there is nothing of prolix in the writing. If the psychopathology is largely due to Freud, in treatment, although psycho-analysis is on the whole regarded as the process of election, due regard is paid to its limitations in practice, and there is a full discussion of less radical measures.

Although Dr. Menninger's services would be helpful in teaching psychiatrists over here, it must be admitted that he has still much to learn—at any rate about psycho-analysis. He opines (page 267) that by sexual interests Freud meant social interest: 'If Freud had only used the word "social" he would have staved off an enormous amount of criticism'. The objection is like Hebron, hoary with age, and shews only the critic's essential misconception of the Freudian theory despite his ready acceptance and use of it.

Dr. Menninger remarks elsewhere that common sense, or what passes for it, is vain in the understanding or treatment of the mind. Let him take courage and break with clichés. He has youth, a scientific curiosity, and a zest for truth. Let him complete his studies of the literature of psycho-analysis by work in the analytic laboratory.

The book concludes with a rather sketchy chapter on the application of psychiatry to education, industry, the law and medicine. The section on legal application is the most helpful, but Dr. Menninger is at his best in the description of his patients: he then shews that he has human beings—not cases—in his mind's eye.

M. D. Eder.

★

La Psychoanalyse des Névroses et des Psychoses. Par A. Hesnard et E. Régis. Troisième édition. (Librairie Félix Alcan, Paris, 1929. Pp. 440. Prix Frs. 25.)

This volume is the third edition of a book which is historically interesting as having been the first one published in France on the subject of psycho-analysis, in 1914. At that time Professor Hesnard was more adversely critical of the science than his senior colleague, Professor Régis, who has unfortunately died since. More mature reflection and personal experience have now convinced Professor Hesnard that many of his objections were invalid, and were merely signs of the general unconscious resistance. In this edition he makes an *amende honorable*. He has advanced

particularly since the second edition published in 1922, and now writes : ' Aujourd'hui, fort d'une expérience quotidienne de cinq années, nous sommes en demeure d'affirmer la haute valeur et la portée considérable de la Psychanalyse. Elle constitue une méthode de thérapeutique et surtout d'exploration psychologiques indiscutablement supérieure à toutes les autres, malgré certains inconvénients communs à toutes les " médications héroïques " '.

A French reviewer of the present edition writes : ' Aujourd'hui, il reconnaît son erreur et je trouve qu'il n'y a rien de plus beau et de plus noble que cet aveu public d'un savant et l'amende honorable qu'il fait à celui qu'il avait méconnu. C'est un bel exemple de probité scientifique que donne ainsi M. Hesnard. Il faut s'incliner devant cet acte de courage '.

E. J.



The Laws of Feeling. By F. Paulhan. (Kegan Paul, Trench, Trubner & Co., Ltd., 1930. Pp. xiv + 213. Price 10s. 6d.)

The main body of this book first appeared in 1887, coming to a fourth edition in 1926, after a long period out of print. Its historical interest is great, but Paulhan's chief claim to our attention is that his views on the subject of feeling are widely accepted by French psychologists to-day and have greatly influenced their work. We may take his position as largely representative of French thought.

One has not to read far before one realizes how great a share, direct or indirect, Paulhan must have had in the formation of Mr. Shand's views, as developed in *The Foundations of Character*, for instance, in his emphasis on the fact that all mental phenomena are *systems*.

Man is, Paulhan holds, an imperfectly adapted animal. Both affective and intellectual phenomena are the expression of imperfect functioning of the psycho-physical organism. ' . . . and if we compare affective with intellectual phenomena from the point of view of the peculiar conditions which occasion both, we see that the difference between them lies in the fact that the amount of psychical energy set up is less in the case of the production of the second and the systematization greater. In short, as a complete automatism appears to be the perfect and ideal state of the organism, the intellectual phenomenon is the indication of a slight disturbance and a relatively inconsiderable weakness in systematization, whereas the affective phenomenon is the expression of a more profound disturbance and a more considerable deficiency in systematization and harmony ' (page 57). This is Paulhan's main thesis, and he formally defines the general law governing the production of affective phenomena in these terms : ' *An affect is the expression of a more or less profound disturbance of the organism, due to the fact that a relatively considerable*

quantity of nervous energy is released without being able to be used in a systematic manner. An arrest of the tendencies aroused and a number of physical or psychical phenomena of various kinds, are then produced' (page 57).

He then proceeds to a more detailed study of the conditions of production of the different groups of affective phenomena, and the laws of production of compound affective phenomena. His observational analysis is precise and acute, but confined entirely to conscious phenomena. He recognizes (in 1920) that 'the conscious ego is only one part of our actual personality'; and that 'the superficial ego, which has lost the habit of directing the deep and hidden forces of the mind, or which does not know how to lay hold of them or has even been unaware of them all the time, may find itself assailed by them' (page 204). But he does not essay at any point to deal with these forces outside the circle of consciousness.

An essay on *Feeling, Intelligence and Will*, first published in the *Revue Philosophique* in 1920, is also included. This wise and delightful essay is the most enjoyable part of the book. Paulhan is concerned to shew, and does shew most successfully, how barren is the old tripartite division of the mind into feeling, intelligence and will, if these be taken as separate and distinct entities or even separate and distinct processes. They are, as every psycho-analyst knows, bound up in the most intimate way, and are indeed nothing more than aspects of the mental life which may for certain practical and theoretical purposes be considered *as if* apart. 'Thus everywhere in the mind we encounter will, as everywhere we encounter intelligence and sensibility. The mind is sensibility, it is knowledge, it is active will. . . . They are, in fact, diffused in every part of the mind; there is no fragment of mental life, however insignificant, which does not exhibit all three of them at work' (page 204).

The psycho-analyst has nothing to learn from Paulhan, but the book is of much interest to the student of contemporary movements in psychological thought.

Susan Isaacs.

★

Don Juan and Other Psychological Studies. By Gonzola R. Lafora. (Thornton Butterworth, 1930. Pp. 288. Price 7s. 6d. net.)

This book can be recommended for its clear style and its popular presentation of interesting topics. Regarded as explanations of the phenomena dealt with, the essays are inadequate, but as analyses of some of the main contributing factors in these problems, they are of value.

The essay on Don Juan is the more interesting in that it is written by a Spaniard. The author in this essay collects all the data in the Don Juan literature, and by comparison with a case history, shews that such a person

as Don Juan might quite well have existed. Professor Lafora portrays the chief characteristics of Don Juan, emphasising the search after an unattainable ideal love-object, often in the form of other men's sweethearts or wives, but he does not attempt any psychological explanation of it; instead he takes for granted the hypererotic nature of Don Juan and ignores the fact, which analysis constantly makes more evident, that the compulsive element in a series of love affairs of the Don Juan type, is rather of the nature of a reassurance against unconscious fears of impotence.

In another essay he examines in an interesting fashion the data of miraculous cures, and comes to the conclusion that there is nothing in them that cannot be explained by science, but he makes no psychological analysis, accounting for them simply by suggestion.

Perhaps the most original work is in the two essays on reflection and inspiration in art and science and on a psychological study of cubism and expressionism. In the latter a comparison is made between the drawings of children, primitive peoples and schizophrenic patients. These two essays, which are well worth reading, are somewhat marred by the author's tendency to say there is 'nothing but' the expression of unconscious wishes taking place, and to neglect the manifold subtlety of the sublimation involved.

In the last essay on Spiritism one again feels that the author could have done more with the material he has so carefully collected had he entered more deeply into its psychological aspects.

S. L. Yates.



Marriage, Freedom and Education. By H. Crichton-Miller, M.D. (Student Christian Movement Press, 1931. Pp. 51. Price 1s. Paper.)

Man's freedom, Dr. Crichton-Miller told the British Social Hygiene Council, is to be measured in terms of his detachment from fear of consequences. His fears may roughly be grouped 'under three headings—frustration, retribution, and extinction; and these headings correspond in a general way to the self, society, and the future' (page 21). And in order to make plain 'how these three groups of fears react upon the individual' and 'the numerous misrepresentations whereby fears are disguised and real freedom made more difficult of attainment' Dr. Crichton-Miller spake also a parable unto them. This is the parable: 'A story is told of a Jew who said to his friend: "Ikey, how much pocket-money do you give your boy?" "Threepence a week. How much do you?" "I give Jo a shilling a week". "A shilling a week! That seems a lot. Don't he spend it all on sweets?" "No, he puts it in the gas-meter; thinks it's a savings bank".

'If we take the sweets to represent instinctive gratification, then the

gas-meter will represent social contribution, and the conception of the savings bank may stand for consideration of the future' (pages 21-22).

Need one quote more than this to show the rich psychological data, the deep sympathies, and the profound insight into the complexities of human life upon which the offered opinions are based ?

Susan Isaacs.

★

Love in the Machine Age. By Floyd Dell. (London: George Routledge & Sons, Ltd., 1930. Pp. 436. Price 12s. 6d. net.)

The sub-title describes this book as a psychological study of the transition stage from Patriarchal Society. Mr. Floyd Dell, a well-known novelist and essayist, gives us in this book not only a penetrating and fearless analysis of the institutions of present-day society, but of the attitude both of the conservative and revolting elements of that Society. Both attitudes Mr. Dell points out as having their origin in an immature sexual outlook, but his critique of these institutions is established upon a very vivid realization of the Freudian unconscious.

The thesis is that civilized man has industrially reached a stage of greater development than that of his institutions. Mr. Dell calls the former the machine age and the latter the patriarchal age. His patriarchal stage corresponds roughly with the psycho-analytic phallic stage of individual development; Mr. Dell regards civilized man as in transition from the patriarchal (phallic) to the adult (or genital) stage. The characteristics of the patriarchal (or phallic) stage are described with illumination, wit and understanding. Among these characteristics are 'purity' in its Victorian extravagance, 'impurity' in its Georgian significance, or what Mr. Dell terms 'polite adultery' involving a 'tacit or express agreement' that extra-marital sexual relationships are 'not to be taken seriously'.

The author as novelist recognizes the disaster impending upon his craft when the transit has been made, since imaginative literature has a vested interest in adulterous love and a traditional duty of defending it against current morality and law.

Other characteristics of the phallic or patriarchal stage are: arranged marriage, homosexuality, prostitution and sacred celibacy. These are all dealt with from the point of view of obstacles to heterosexual development to genital sex; they are failures in adjustment to reality.

It is contended that the unconventional sexual freedom often regarded as modern and enlightened, and for which the blessings of science are petitioned, are merely patriarchal (phallic) conventions, conventions in the main designed to preserve patriarchal institutions.

This critique of 'us moderns' is, Mr. Dell insists, not an endeavour to translate the ban of religion on freedom in sex into new terms, but an

endeavour to unstrip the stucco, the rationalizations under which 'we moderns take refuge'. It is perhaps unkind to deprive people of an intellectual rationalization. It would be kinder not to intrude cold historical facts, but this kindness is the function of art and religion, not of science. Tolerance is the first, but not the last word of science.

Mr. Dell follows his patriarchal customs all through society, pagan and civilized. He will not allow, for instance, that jealousy is other than an infantile attitude. Compare Ernest Jones: 'La jalousie marque une défaillance dans la capacité, un manque de confiance en soi, provenant en dernière analyse d'un sentiment de culpabilité non surmonté depuis l'enfance, et d'une excessive dépendance à l'égard de l'object aimé, laquelle indique une tendance vers l'inversion sexuelle' (Sorbonne lecture).

In homosexuality Mr. Dell sees the early historic mode of transferring the emotional interests of young males from the opposite to their own sex in order to preserve the homosexual world of play and fighting in the interests of the patriarchs. Anthropologists would probably not be in agreement with this historical view, but Mr. Dell is not afraid of the 'dryasdusts'. He advances ample argument in support of his statements. He realizes how skilfully the captains of industry have been in bringing on to their side women in revolt. The feminist woman has accepted the patriarchal and masculine standards of wage work as something which women must adapt themselves to instead of asking industry to adapt itself to women as wives and mothers.

It may be gathered that Mr. Dell is analytically uncompromising, and will lay himself open to the attacks of the purists, the industrialists, the feminists, the impurists and all the ancient and modern hymnists. Even the psycho-analyst or this individual will doubt the value of Mr. Dell's reforms, though in the main subscribing to the solid basis of his criticism.

The analyst is, of course, more tolerant of the 'neurotic', and must allow for a world with all kinds of varying human differences—more tolerant than Mr. Dell need be to a dying patriarchal Society. But is Society really so near its genital stage? And after?

M. D. Eder.

★

The Riddle of Sex. By J. Tenenbaum, M.D. (London: George Routledge & Sons, Ltd., 1930. Pp. 362. Price 7s. 6d.)

The humour is avuncular: 'Beware of widows! They have a tendency to outlive their second husbands and be comforted by a third one! (*sic*). The merry widow still has her vogue'.

The style is 1830: 'Pregnancy is the profoundest event in a woman's life. It is the pinnacle, etc., etc. She enters the holy communion. She sows the seeds of life that there may be a better humanity, a more worthy humankind! There is nothing that can compare with woman's heroism,

nothing that can match her self-sacrifice. She gives of herself, of her own life that others may live'. And so on. In a nice-minded woman who read this passage it almost caused an abortion.

The information is not always accurate. 'Freud and his school anticipate sexualism in the foetus: others rightly deny such claims'.

Dr. Tenenbaum has a tendency to hedge: 'However, while we do not want to go on record as recommending marital relations during menstruation, we nevertheless must admit that sexual relations, when performed under special precautions, are devoid of dangerous complications. It is practised by many couples without visible ill effects'. Suggesting that there are possibly invisible ill-effects, the writer, it would seem, has not surmounted the menstruation taboos. 'We are far from advocating cold-blooded marriages, but moreover we abhor commercialism in marriage, and we detest marital fortune hunters. But marriage built on love alone is like a castle built in the air'.

Dr. Tenenbaum cannot help dropping into poetry. If the reader slides over these rhapsodies and his occasional ignorances, some much-needed information on the subject of sex will be obtained. There are better and shorter books on the market; Dr. Wright's for instance, written in simple English, without Dr. Tenenbaum's display of technical terms in pompous language.

Still there are many and diverse tastes to be considered among those who may wish to know why sex is to be regarded as a riddle, and Dr. Tenenbaum's book at 7s. 6d. is helpful and will appeal to those who like riddles solved this way.

M. D. Eder.



Sexual Life in Ancient India: A Study in the Comparative History of Indian Culture. By J. J. Meyer. In two volumes. (Routledge, 1930. Pp. 590. Price 36s.)

This is an authoritative presentation of the literary data concerning the status of women in India 2,000 years ago. It is essentially a descriptive work: selecting the relevant passages from the ancient literature, on which Professor Meyer is an acknowledged authority. It would have gained in value had a few chapters been added summarizing and commenting on the data from the standpoint of our modern knowledge of the psychology of sexuality, but an author does well to refrain from attempting this difficult task unless he feels competent to carry it out adequately. As it is, the book needs another one to be written on the data it contains, and doubtless this will sometime be done. In the meantime the world of science must be grateful to the author for the painstaking accuracy with which he has presented a mass of data invaluable for the student of the history of civilization.

E. J.

A Philosophy of Reality. By E. L. Young. (Manchester University Press, 1930. Pp. 266. Price 8s. 6d. net.)

An individual's sense of the reality of objects depends upon his capacity to cathect them with libido and not upon his speculative philosophy. Thus the mentalist, to whom unseen objects are but possibilities of sensation, may have as robust a sense of their reality as the crude materialist who considers it no abuse of language to assert that they exist when they are not observed. Those, however, who misunderstand the mentalist position feel that it threatens the libidinal cathexis of their world. Miss Young seems to be of this number; for, although she is aware of the logical and philosophical difficulties of materialism, she feels that a mentalist philosophy necessarily 'empties the concrete of a part of its interest' (page 40). Her book is an attempt to restore this 'interest' to the concrete, without lapsing into a crude materialism which is unable to define what is meant by the existence of extra-mental objects or to explain how they can be known. Her solution is heroically to assert an identity between the physical cause and the psychological effect.

Thus, in speaking of the greenness of the grass, she writes: 'The vibratory movement described by the undulatory theory of light is the path of a sensation which is greenness itself. The vibrations are not the cause of greenness. They are vibrations of green' (p. 11). Miss Young's sense of reality is not merely restored by this philosophy; it is deepened into a form of animatism which relates her to the universe. 'It is not only with the organic world that we feel the sense of our kinship strengthened by this belief in sensational reality; it unites us with the inorganic world with a clarity and intensity never realized before' (p. 14).

The rest of the book is devoted to the development of these ideas. There is no direct reference to psycho-analysis. But Miss Young does not believe in a dynamic unconscious (p. 85) or in unconscious desires (p. 96), and considers that dreams are 'rightly considered as of small importance' (p. 91). She also attributes the origin of the incest taboo to the disgenic consequences of inbreeding (p. 254). The book, however, contains some good passages and is well written.

R. Money-Kyrle.

BULLETIN OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

EDITED BY

ANNA FREUD, GENERAL SECRETARY

TO HANNS SACHS

ON THE OCCASION OF HIS FIFTIETH BIRTHDAY

We analysts have many of the failings of mankind. It is not the least of our troubles that we belong to a group that has developed under specially difficult sociological conditions ; indeed it still exists in an environment that is little changed. While we are fully aware of these and like circumstances, we must maintain that we do not lack the faculty of recognizing gratefully the pioneers who first took the field, and from whom we learnt how to fight the battles of psycho-analysis and, more important still, to extend yet further the knowledge we had gained.

I wish now to allude briefly to one who has trained many of our Berlin analysts during the last ten years, and who is well known and highly valued far beyond Berlin in the International Psycho-analytical Association. It is Dr. Hanns Sachs, who celebrated his fiftieth birthday a few days ago. I shall here wish him luck in the name of the German Psycho-Analytical Society, and on behalf of our International Psycho-Analytical Association : and in this we wish him something that a person so clever and with so few illusions is well able to attain. In every way he certainly has great ability. But on this occasion we want to thank him for what he has done for us and for our work ; we Berlin analysts specially have much to thank him for.

Hanns Sachs was born on January 10, 1881. He went to the Gymnasium, where he was a brilliant pupil. Sachs' attitude to work is very typical of him. It is one of his most outstanding characteristics that he dislikes being coerced, and therefore being compelled to work ; yet he is one of the hardest workers among us. He does everything so easily and with so little effort, as if he liked nothing better, willingly undertaking the most manifold duties in our Berlin Institute, and accomplishing them informally, with nonchalance, and yet with great skill as a teacher.

Sachs left the Gymnasium in 1899. He studied Law, and in 1904 he was made Dr. jur. and k.k. Hof-und Gerichtsadvokat. He joined the Vienna Psycho-Analytical Society in 1909 and became a member of the Council in 1910. In 1930 we see him again on the Council, for he has a prominent place on the Council of our Berlin Society.

In 1918 Sachs was taken ill during the Fifth International Psycho-Analytical Congress in Budapest. Those of us who were there know that he lay dangerously ill during the proceedings of the Congress, as a result

of a hæmoptysis. He went to live in Switzerland, at Davos, where he fortunately made a rapid recovery. Later he lived in Bâle and Zurich, while successfully directing his energies to psycho-analytic practice, and to the training of analysts. It was in the last capacity that he was called to Berlin at the end of 1920. By his valuable and responsible work Sachs has done much to establish the canons of the German Psycho-Analytical Society, and his influence has been felt far beyond the Berlin circle.

Let us cast a glance over Sachs' scientific and literary works. Without being one of those who write a great deal, Sachs always has something important to say—something stimulating and often memorable. *Soldatenlieder von Kipling* was published in 1910. Soon after, his *Über die Bedeutung der Psychoanalyse für die Geisteswissenschaften* (in collaboration with Rank) appeared in Lowenfeld's *Sammlung der Grenzfragen*. From 1921 onwards came *Elemente der Psychoanalyse*; then *Ars amandi psychoanalytica*; then *Gemeinsame Tagträume*; then *Bubi, die Lebensgeschichte des Caligula*, which, while indicating Sachs' interest in the imperial epoch of Roman history, betrays his vast knowledge of the subject and the charm of his literary style. A railway journey from Vienna to Berlin, during which I read most of the manuscript, will always be one of my pleasant memories. A recently published English pamphlet, *Does Capital Punishment Exist?* has not yet come into my hands.

Sachs was among those who founded the quarterly, *Imago*, and has been one of its editors from the first. He has published a long series of articles in both our German quarterlies of Psycho-Analysis. Of the scientific papers, 'Zur Theorie der Perversionen' is the most outstanding; his analyses of literary works are especially stimulating. It is delightful that he knows his Shakespeare so well. Sachs has given countless lectures in different places, and before different types of audience. A good friend of the youngest art, the cinema, Sachs and Abraham together made the 'Secrets of the Soul' available for many people.

And so we wish Hanns Sachs many happy years *au jardin d'Epicure*, both for our own sakes, and for that of our cause.

Dr. M. Eitingon.

THE AMERICAN PSYCHO-ANALYTICAL ASSOCIATION

The Seventh Annual Mid-Winter Meeting (and the Twenty-Fifth Meeting) of the American Psycho-Analytical Association was held jointly with the New York Psycho-Analytical Society at the Academy of Medicine, New York City, on the evening of December 30, 1930. An informal dinner, with Dr. Magnus Hirschfeld, of Berlin, as guest of honour, preceded the meeting.

The meeting was called to order by the President, Dr. A. A. Brill.

After an announcement about the colloquia and seminar courses by the Chairman of the Educational Committee of the New York Psycho-Analytical Society, the minutes of the preceding meeting were read and approved. The business meeting was then interrupted in deference to the scientific programme, which was as follows :—

1. Olfactory Manifestations in the Neuroses. (Dr. A. A. Brill, Pres.)
2. 'Konstitutions-Varianten und Psychoanalyse'. (Constitutional Variations and Psychoanalysis. Read in German.) (Dr. M. Hirschfeld, Guest by invitation.)
3. Technical Problems in the Analysis of Suicidal Patients. (Dr. G. Zilboorg, by invitation.)
4. Technical Procedure in a Case of Extreme Masochism. (Dr. A. S. Lorand.)

There was no discussion of these papers because of the length of the programme. The business meeting was reconvened by Dr. Brill. At this time, in addition to routine business of the Society, the following names were accepted for active membership by vote of the Society : Drs. George S. Amsden, 136 E. 64th Street, New York City ; Lillian D. Powers, 128, Central Park South, New York City ; Dudley D. Schoenfeld, 116, W. 59th Street, New York City ; William V. Silverberg, Sheppard and Enoch Pratt Hospital, Towson, Maryland ; Edward Hiram Reede, Medical Science Building, Washington, D.C. ; and Gregory Zilboorg, Bloomingdale Hospital, White Plains, New York.

Ernest E. Hadley, M.D.,
Secretary-Treasurer.

BRITISH PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1930

October 1, 1930. Dr. Glover : 'Sublimation, Substitution and Social Anxiety'.

The writer discussed at some length existing definitions of sublimation and the confusion ensuing from applying simultaneously different standards of valuation. The relationship of sublimation to symptom-formation (substitution) was then considered, and it was pointed out that, clinically speaking, sublimations seem on many occasions to play a part as conductors for anxiety and obsessional formations. In a sense some sublimations appear to be part of larger and more diffuse symptom-constructions, possibly derivatives from infantile phobias that have appeared to resolve spontaneously. The problem of desexualization was then considered ; in general it was maintained that unless we regard sublimation as essentially a 'defensive' process, it is difficult to preserve the term in metapsychological discussion.

October 15, 1930. Short Communications :

- (1) Miss Sharpe : ' Environmental Factors in the Formation of Phantasy '. The writer stressed the therapeutic importance of relating early unconscious phantasies to the environmental setting during the period when the former exerted a traumatic effect.
- (2) Dr. Riggall : ' Notes on Cases of Obsessional Neurosis '. Discussion of a case presenting some unusual symptoms ; correlation of some of the material with recent research in super-ego formation.
- (3) Dr. Adrian Stephen : ' Hateful, Awful, Dreadful, etc.' . A study of the factors determining the choice of these and other expressions.

November 5, 1930. Mrs. Seligman (Royal Anthropological Society : as guest) : ' The Relation of Marriage Regulations to Incest Laws '. The family, the first human group, is upheld by incest barriers ; behaviour pattern carried over to larger social groups, primarily the clan ; seven types of reckoning descent in clan ; marriage prohibitions are extensions of incest laws ; do not prevent in-breeding but mark non-prohibited women as legitimate mates ; majority of prohibitions based on brother-sister incest barrier : this form of incest, as manifested by the behaviour and laws of the savage, often remains a conscious temptation ; child-parent relationship of children under three years simpler than amongst ourselves ; other factors influence the child later, enabling him to pass easily from love of parent to love of sister or substitute.

November 19, 1930. Dr. Ernest Jones : ' The Problem of Paul Morphy : a Contribution to the Psycho-Analysis of Chess '. (Published in this JOURNAL, Vol. XII, Pt. I, 1931.)

December 3, 1930 : Miss Sheehan-Dare. ' Notes on a Case of Stammering '. Two main conclusions drawn from the study of a case. (1) This defect in speech is a combination of three elements, viz. repetition, division (or cutting) of the word, and inhibition of the breath. (2) Stammering is an unsuccessful attempt to incorporate and expel the love-object ; phantasies of the united parents as love-objects important in this case. The necessity was emphasized for a more accurate classification of stammering in relation to the psycho-neuroses.

* * *

During this quarter the following *Course of Six Lectures* was given by Miss N. Searl ; ' The Technique of Child Analysis '.

The monthly *Seminars* on the ' Technique of Psycho-Analysis ' were continued, and a new series of *Seminars* on ' The Theory of Psycho-Analysis ' was initiated.

Edward Glover,
Scientific Secretary.

DUTCH PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1930

November 1, 1930 (at The Hague). This meeting was chiefly devoted to the business of the Society. It began with the announcement of the retirement of Professor Dr. G. Jelgersma from his professorship of psychiatry at Leyden, on account of his reaching the age for superannuation, and of the nomination as his successor of Professor Dr. E. A. D. E. Carp, a scientist who stands outside the psycho-analytical movement.

Later, there was a lively discussion on Dr. A. J. Westerman Holstijn's paper of June 14, 1930: 'Notes on the Ego-ideal'.

December 20, 1930 (at Leyden). (1) Dr. M. Katan: 'The psycho-analysis of *dementia paralytica*'. In consequence of the destruction of nerve-tissue and the fight against the invasion of the lactic virus in progressive paralysis, deficiency of psychic energy ensues. Enforced retrogression of the ego to a stage before the passing of the Œdipus complex. Many examples of male patients cited.

(2) Dr. H. C. Jelgersma: 'The psycho-analysis of *dementia senilis*'. Resemblance between delirium following operations, the delirium of the dying and the thought-content of senile demented. Autistic thinking predominant, accompanied by confusion, withdrawal from disagreeable reality and little imaginative activity. Repression of negatively toned facts (living in an institution, mental and physical feebleness, etc.), together with reproduction of sad thoughts, as an expression of the repetition-compulsion. Conjectured diminution in the force of the libidinal instincts (life-instincts) in senile dementia: evidence of such diminution in old age, which explains the fact of easier dying at an advanced age. Disappearance of delusional ideas of schizophrenics, for this reason, when senile dementia sets in. In the occupational delirium (occurring only at the beginning and the culminating point of the illness) over-compensation occurs for the loss of libido.

A. Endtz,
Secretary.

DUTCH PSYCHO-ANALYTICAL INSTITUTE

October 4, 1930. Inaugural meeting of the new Institute, in the 'Spinozahuis' at the Hague. J. W. H. van Ophuijsen, President of the Dutch Society, took the chair. Physicians had been invited with their wives, but the attendance was poor. The Chairman made a short speech on the importance of the Institute and the training of analysts. Dr. F. P. Muller, of Leyden University, then read a paper on 'The psychiatry of yesterday, to-day and to-morrow' (published in the *Nederlandsch Tijdschrift voor Geneeskunde*, No. 48, 1930). Dr. M. Eitingon, President of the

International Psycho-Analytical Association, had hoped to be present, but was unfortunately prevented at the last moment from attending. Dr. Th. Reik took his place, and spoke on : ' Psychology in circumstantial proof and circumstantial proof in psychology '. Both speakers were enthusiastically applauded.*

Lecture Courses

1. J. H. W. van Ophuijsen : ' Introduction to Psycho-Analysis '. Six lectures.
2. Dr. A. J. Westerman Holstijn : ' The structure of personality '. Five lectures.
3. J. H. W. van Ophuijsen : ' The psycho-analysis of sadism '. Five lectures.
4. J. H. W. van Ophuijsen : ' The psycho-analysis of homosexuality '. Five lectures.
5. Dr. S. Weyl : ' The psycho-analysis of criminality '. Five lectures.

GERMAN PSYCHO-ANALYTICAL SOCIETY

Second Quarter, 1930

April 1, 1930. Dr. Bally : ' Jaentsch's theory of perception ; its importance for psycho-analysis '.

April 12, 1930. Dr. Graber (Stuttgart : guest of the Society) : ' The psychology of children's dreams '.

Election of Associate Member (transferred from the Vienna Society).—Dr. R. A. Spitz, Berlin-Grunewald, Taubertstrasse 7.

April 29, 1930. Miss Grant Duff (London : guest of the Society) : ' The influence of a phantasy in childhood upon the life of St. Theresa ' (published in *Imago*, Bd. XVI, 1930).

May 6, 1930. Dr. Garma (Madrid) : ' A symptomatic action of St. Theresa's '.

May 13, 1930. Frl. Steff-Bornstein : ' The problem of narcissistic identification ' (published in the *Internationale Zeitschrift fur Psychoanalyse*, Bd. XVI, 1930).

May 24, 1930. (1) Dr. Rado : Report of the First International Congress on Mental Hygiene, in Washington (U.S.A.), held in May, 1930.

(2) Dr. Herold (guest of the Society) : ' Further notes on the problem of morbid cravings '. Introductory remarks by Dr. Simmel.

June 3, 1930. Short communications :

(1) Dr. Bernfeld : ' Difference in temperature between the brain and the body '.

* Discussion for members of the Society and of the ' Leidsche Vereeniging voor Psychopathologie en Psychoanalyse ' (fortnightly).

(2) Dr. Bally: 'The economic significance of a masturbation-phantasy'.

(3) Dr. Hárník: 'The woman's wish for masculinity, illustrated by two dreams in childhood'.

June 12, 1930. Dr. Boehm: 'Forms of anthropophagy'.

June 24, 1930. Dr. Fenichel: 'Respiratory introjection'.

Election of Associate Member.—Dr. Herold, Berlin-Tegel, Sanatorium Schloss Tegel.

It was resolved that the German Psycho-Analytical Society should arrange a Conference at Dresden for September 27-29, 1930.

July 1, 1930. Frä. Berta Bornstein: 'The psychogenesis of pseudo-debility'.

Lecture Courses

I.—Obligatory

(a) First Year of Training. Third Quarter

1. Otto Fenichel: Theory of the specific neuroses. Part I. Transference neuroses and allied material. Seven lectures.
2. Sándor Radó: Seminar on the application of psycho-analysis to literature and art; *Grimm's Fairy Tales*. Five lectures of two hours each.
3. Felix Boehm: Seminar on the works of Freud. Case-histories, Part II. Seven seminars of two hours each.

(b) Second Year of Training. Third Quarter

4. Jenő Hárník: The handling of dream-interpretation in psycho-analytic therapy. Seven lectures.
5. Hanns Sachs: Seminar: Practical exercises in the technique of interpretation of wit, works of art and similar phenomena. (For training candidates and practising analysts only.) Five seminars of two hours each.
6. Carl Müller-Braunschweig: Seminar on the works of Freud. Writings on technique. Seven seminars of two hours each.

(c) Advanced Therapeutic Training

7. Alexander, Horney, Radó: Seminars on technique. (For training candidates only.)
8. Eitingon and others: Practical therapeutic exercises (control-analyses). (For training candidates only.)

II.—Optional

9. Ernst Simmel: Problems of clinical psycho-analytic therapy. (Indications for treatment, prognosis, modification of technique.) (For practising analysts. Admission by personal application only.) Held twice monthly at the Psycho-Analytical Clinic, Berlin-Tegel.

10. Franz Alexander : Seminar on the theory of technique. (Recollections of childhood, actual conflicts, activity, voluntary and involuntary suggestion.) Five seminars.
11. Siegfried Bernfeld : Seminar on practical problems of psycho-analytical pedagogy. (For advanced students.)
12. Educational Study Circle. (Müller-Braunschweig, Bernfeld.)
13. Criminological Study Circle. (Alexander, Staub.)

Third Quarter, 1930

September 16, 1930. (1) Dr. Eitingon and Dr. Simmel : Report of the award of the Goethe Prize to Professor Freud, August 28, 1930.

(2) Dr. Fromm : ' The belief in the omnipotence of thought '.

September 23, 1930. (1) Dr. Radó presented Dr. Eitingon with an Address on the occasion of the tenth anniversary of the founding of the Berlin Institute of Psycho-Analysis. In a short speech he paid a tribute to Dr. Eitingon as the founder and director of the Institute, which plays so important a part in the whole psycho-analytic movement.

(2) Dr. Spitz : ' Anxiety and tension produced by some craving '.

The German Psycho-Analytical Society held a Conference at Dresden from September 27-29, 1930. The Conference was felt generally to have been most successful, and sympathetic notices of it appeared in the daily papers and scientific journals. A full report will be published in the *Internationale Zeitschrift für Psycho-analyse*.

Fourth Quarter, 1930

October 7, 1930. Dr. Eitingon, Dr. Boehm, Frau Dr. Benedek, Dr. Fenichel and Dr. Lantos reported on the Dresden Conference. Their reports and the letters received from absent members were unanimous as to the satisfactory results of the Conference.

Election of Associate Members.—Frl. Steff-Bornstein, Frl. Bertha Bornstein and Dr. Erich Fromm.

Dr. Fenichel : ' The hypothesis of organ-libido '.

October 14, 1930. Dr. Edith Jacobsohn : ' Sadism in women '.

November 4, 1930. Dr. Hoffmann : ' The development of a case of social anxiety '.

November 18, 1930. Dr. Melitta Schmideberg : ' The psychic function of sexual activity '.

November 29, 1930. Dr. Radó : ' Intoxication and " the day after " '. (The psycho-analysis of the craving for intoxicants.)

December 9, 1930. Short communications :

(1) Dr. Fenichel : ' A case of delusional complaining '. (To be completed later.)

(2) Dr. Radó : On suicide.

December 16, 1930. Dr. Groddeck: 'The unconscious in art'.

We regret to announce the death, at the close of the year, of Frau Dr. Josine Müller. She had gone to the Canary Islands to recover her health, but died of inflammation of the lungs on December 30, 1930.

Lecture Courses

1. Sándor Radó: Introduction to Psycho-Analysis. Part I. (Sketch of analytical normal psychology.) Seven lectures.
2. Hanns Sachs: The interpretation of dreams. Seven lectures.
3. Otto Fenichel: Theory of the specific neuroses. Part II. Perversions, psychoses, unsatisfactory developments of character. Seven lectures.
4. Karen Horney: Indications and technique of analytic therapy. Part I. (For training candidates only.) Seven lectures.
5. Theodor Reik: The application of psycho-analysis to the mental sciences. (Sciences of religion and literature, ethnology, criminology, etc.) Four lectures.

Seminars. Practical Exercises. Discussions

9. Jenő Hárník: Seminar on the works of Freud. *Drei Abhandlungen zur Sexualtheorie*. Seven seminars of two hours each.
10. Carl Müller-Braunschweig: Seminar on the works of Freud. Theoretical writings. Seven seminars of two hours each.
11. Siegfried Bernfeld: Seminar on practical questions of psycho-analytic pedagogy. (For advanced students.)
12. Boehm and Hárník: Seminar on technique. (For training candidates only.)
13. Eitingon and others: Practical therapeutic exercises. (Control analyses.) (For training candidates only.)
14. Ernst Simmel: Problems of clinical psycho-analytic therapy. (Indications, prognosis, modifications of technique.) (For practising analysts.)
15. Sándor Radó: Discussion of recent publications in psycho-analysis and allied subjects. (Evenings. Four sessions of two hours each.)
16. Study Circle for Clinical Cases. (Sándor Radó.) (Fortnightly.)
17. Educational Study Circle. (Müller-Braunschweig. Bernfeld.) (Fortnightly.)
18. Criminological Study Circle. (Staub.)

HUNGARIAN PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1930

October 15, 1930. H. Zulliger (guest of the Society): 'Rorschach's "psychodiagnosis"'. Description of the method, and discussion of psychograms.

November 7, 1930. Frau A. Bálint : ' Critical review of Melanie Klein's writings on child-analysis '.

November 21, 1930. Frau Dr. L. K. Rotter : ' Notes from the analysis of a case on the border-line of psychosis '. Disappearance of obsessional impulses during analysis—transitional paranoid phase—succeeded by manic-depressive alternating moods.

December 13, 1930. Anna Freud (guest of the Society) : ' Detailed description of the analysis of a child suffering from *pavor nocturnus* '.

Election to Membership.—Frau Dr. Lillian K. Rotter. Budapest VIII. Fhg. Sándor utca 46.

At a meeting of the Cobden Society Dr. M. J. Eisler gave a lecture on psycho-analysis.

Dr. Imre Hermann,
Secretary.

NEW YORK PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1930

October 28, 1930. (1) Dr. Zilboorg : ' Fragments of Transference Relationships '. Part of the paper dealt with a determinant of suicidal impulses as determined from the analysis of a transference dream and situation. The other part dealt with the significance and interpretation of a skin rash which appeared during analysis, and which associatively led back to infantile sexual reactions.

(2) Dr. Stern : ' Masculinity as a Mask for Male Homosexuality '. A clinical report of a man who fluctuated overtly between hetero- and homosexuality in a compulsive way.

Business Meeting. Dr. Susanna Haigh and Dr. Sarah A. Bonnett were elevated to full membership. Dr. Edward Liss and Dr. Raymond Gosselin were admitted as full members. Dr. Lawrence S. Kubie was admitted to associate membership. Dr. Ives Hendrick, of Boston, was admitted to non-resident membership. The Educational Committee announced that a seminar course for social workers was to be held. In the interest of attaining uniformity with the requirements of the other groups, the section in the bye-laws relating to the admission of non-medical persons was amended as follows :

' Non-medical applicants shall be considered eligible for associate membership. Such candidates must have a baccalaureate degree from an accredited college or university ; they must give adequate reasons for lacking a medical qualification, and they must have received three years' training in psycho-analysis either here or abroad in accordance with the requirements of the International Training Commission '.

November 5, 1930. Special meeting : Pfarrer O. Pfister (Zürich : guest of the Society) : ' Instinctive Psycho-analysis among the Navaho Indians '.

He described a depression into which a Navaho Indian had fallen following a dream of his son's death. The chants used and the designs drawn to assist him in overcoming his guilt reaction were discussed, illustrated by numerous photographs. A case of a similar nature from ethnological literature was also discussed.

November 25, 1930. Dr. Brill : 'Poetry as Oral Outlet'. The pleasure in producing poetry was traced back to its infantile roots in the babbling of children in the early and later oral stages of libido development, and numerous examples were read to show the oral content. Incidents from the lives of poets were given to show manic-depressive and oral characterological make-up.

Business Meeting. The President announced that he had received a donation of 40,000 dollars to be used towards founding an Institute in New York City. Professor Schilder transferred his membership from the Vienna group to the New York group.

December 30, 1930. The meeting was held jointly with the American Psycho-Analytical Association.

(1) Dr. Brill : 'Olfactory Manifestations in the Neuroses'. The paper presented a material rich in examples garnered from both neuroses and psychoses. Speaker discussed the rôle of the nose in organic and psychologic development, and referred to the conception advanced by Freud of the repression of olfactory sense with the adoption of the erect attitude in walking.

(2) Dr. Magnus Hirschfeld (Berlin : guest of the Society). 'Konstitutions-varianten und Psychoanalyse' (in German). The speaker agreed with the major part of Freud's views as to psycho-sexual development, emphasizing what from the standpoint of his studies might be said of constitution. He suggested that a proper appreciation of the constitutional factors in the neuroses might lead to an 'after-cure' in which the patient could be given a modified environment adapted to his constitutional needs.

(3) Dr. Zilboorg : 'Technical Problems in the Analysis of Suicidal Patients'. In two instances in which the speaker was faced with danger of suicide by patients, a piece of activity designed to attract hostility to the analyst averted this outcome. Question raised whether arousing patient's hatred even through giving just grounds for it has not a place under such circumstances.

(4) Dr. Lorand : 'Technical Procedure in a Case of Extreme Masochism'. A passive technique in the hands of another analyst for over a year having failed to alter the patient's reactions, which were essentially dependent on great passivity, the speaker determined at an appropriate moment to institute an active therapy in the form of prohibitions relating to coitus and bowel functions with a resulting change in the patient's sexual phantasies and aggressiveness.

PARIS PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1930

October 31, 1930. Election of representatives for the Conférence des psychanalystes de langue française, to be held in 1931.

Dr. Parcheminey and Madame Jouve-Reverchon discussed the problem of hysteria.

Supplementary meetings, for the study of clinical cases, are to be held at the house of Dr. Odier, under his direction.

Madame Marie Bonaparte made a communication on the case of an emotionally retarded patient, with an Œdipus-fixation at the anal-sadistic level. The patient was haunted by eoprophiliac phantasies and visions of phallic women. Analysis had no very marked result, but a later course of psychotherapeutic treatment by Dr. Borel was followed by a distinct improvement.

November 18, 1930. Election of Dr. Schiff as honorary member.

Dr. Nacht communicated a case of obsession and sexual perversion (sado-masochistic), which he succeeded in curing after some months of analysis.

December 16, 1930. It was decided that the Conférence des psychanalystes de langue française should be held in Paris, in June, 1931.

Dr. Laforgue: 'Anal-erotism'. History of the concept of anal-erotism. Its rôle in the normal evolution of the individual. Connection with primitive thinking; sado-masochism, self-punishment, homosexuality and the psychoneuroses in general. Forms of sublimation. Discussion followed on the notion of the complex, of the anal mode, etc., and on the connection of psychological factors with the function of the anus, etc.

Dr. R. Allendy,
Secretary.

SWISS PSYCHO-ANALYTICAL SOCIETY

Fourth Quarter, 1930

September 13, 1930. Dr. med. A. Kielholz, Königsfelden: 'Murder by poisoning and the delusion of being poisoned'. Close psychological connection between the two—mutually complementary. Important part played by incest and impregnation. Struggle for sole possession of the mother's body—its secretions and excretions are magical substances providing poisons for the killing of hated rivals. In the delusion of being poisoned, this struggle is introjected into the subject's own person. The struggle projected by the poisoner on to the symbolic representation of the mother's body. Reason why the secretions and excretions are so deadly and poisonous: their acquisition and possession equated with incest—punishment by castration and death.

October 18, 1930. Dr. med. A. Repond, Malévoz : ' On sleep '.

November 29, 1930. Professor Dr. Pfister, Zürich : ' Intuitive psycho-analysis amongst the Indians of Navaho '. Account of two cases of cure by a Navaho medicine-man ; the psycho-analytical explanation. His intuitive recognition, in a case of psychogenic depression, of the patient's death-wishes against relatives. Recognition of incest-wishes in a female patient suffering from sterility. Participation of the whole tribe in the ceremonies of cure (lasting for several days). Principal remedy ; drawings in the sand, with easily recognized symbolism. Photographs illustrating the speaker's report, which contributes, besides psycho-analytical material, important additions to our knowledge of ethnology and folk-psychology.

December 13, 1930. Dr. med. H. Christoffel, Basle : ' Anxiety and anxiety-neurosis '. Account of the progress of the psycho-analytic investigation of anxiety and anxiety-neurosis and of the changes in theory and practice in respect of these two phenomena.

In two Council meetings, and at a Business meeting on November 29, 1930, plans were made for the International Psycho-Analytical Congress, to be held in 1931. It was resolved that it should be suggested to the International Psycho-Analytical Association that the Congress should take place at Interlaken, from September 6-10, 1931, the scientific meetings to begin at 9 a.m. on September 7.

Hans Zulliger,
Secretary.

VIENNA PSYCHO-ANALYTICAL SOCIETY

Second and Third Quarters, 1930

April 9, 1930. Dr. Jenny Wälder-Pollak : ' Notes from the analysis of a case of *pavor nocturnus* '.

April 30, 1930. Dr. Erik Homburger (guest of the Society) : ' Enlightenment '.

May 14, 1930. Dr. Eduard Hitschmann : ' The psychology of Jewish wit '.

May 28, 1930. Short communications :

(1) Dr. Hitschmann : ' The significance of phimosis '.

(2) Dr. Reich : ' A case of cardiac spasm '.

June 18, 1930. (1) Frau Dr. Deutsch : Impressions of the visit to America.

(2) Dr. Hartmann : Report of the Vienna Congress for Applied Psychology.

July 12, 1930. Dr. Editha Sterba-Alberti : ' An infantile psychosis '.

*Fourth Quarter, 1930**October 8, 1930. Annual General Meeting.*

Agenda :

1. Report of the Council. (Dr. Federn.)
2. Report of the Out-patient Department (Dr. Hitschmann) ; and of the Seminar on Technique. (Dr. Reich.)
3. Report of the Training Institute. (Frau Dr. Deutsch.)
4. Librarian's Report. (Dr. Wälder.)
5. Publishing Report. (Direktor Storfer.)
6. Treasurer's Report. (Dr. Bibring.)
7. Auditor's Statement. (Dr. Jekels and Dr. Steiner.)
8. Fixing of the annual subscription (Sch. 125 ; to include the subscription for the *Zeitschrift* and *Imago*).
9. Presentation of certificates of training.
10. Election of the Council and Officers of the Society : *President*, Professor Freud ; *Vice-President*, Dr. Federn ; *Secretaries*, Drs. Nunberg and Jokl ; *Treasurer*, Dr. Bibring ; *Librarian*, Dr. Wälder ; *Director of the Training Institute*, Frau Dr. Deutsch ; *Director of the Out-patient Department*, Dr. Hitschmann ; *Leader of the Seminars*, Dr. Reich (to be represented in his absence by Dr. Bibring and Dr. Nunberg).
11. Notices by the Council with reference to (a) the obligation of associate members to subscribe to the two Journals ; and (b) the collecting of such monthly subscriptions as have not yet been paid.
12. Any other business.

October 22, 1930. Dr. Otto Isakower : ' The formal basis of symptoms in obsessional neurosis and catatonia '.

November 5, 1930. Dr. Edward Bibring : ' The problem of the change of object in paranoia '.

November 26, 1930. Continuation of the discussion on Dr. Bibring's paper of November 5.

December 10, 1930. Short communications :

- (1) Dr. Wechsler (guest of the Society) : ' Nail-biting '.
- (2) Dr. Sterba : ' The equation of mother and harlot '.
- (3) Dr. John M. Murray (guest of the Society) : ' The anthropological significance of the Œdipus complex '.

(4) Dr. Federn :

- (a) ' The meaning of the prefix " ver- " '.
- (b) ' The compulsion always to have something in reserve '.
- (c) ' The reason for the craze for excessive speed in driving '.

Business Meeting

The following were elected to full membership : Dr. Otto Isakower,

Vienna VIII, Piaristengasse 38 ; Frau Dr. Editha Sterba-Alberti, Vienna VI, Mariabilferstrasse 71 ; Frau Dr. Ruth Mack-Brunswick, Vienna XVIII, Hasenauerstrasse 19 (transferred from the New York Psycho-Analytical Society) ; Dr. R. A. Spitz, Berlin-Grunewald, Taubertstrasse 5 (associate member), transferred as full member to the German Psycho-Analytical Society.

Changes of Address : Dr. Stefan Betlheim, Zagreb, Marnlićev trg. 17/II, Jugoslavia.

Professor M. Levi-Bianchini, Nocera Inferiore (Salerno-Campania), Italy.

Dr. Fritz Wittels, 70, Park Avenue, New York City, U.S.A.

Lecture Courses

Dr. E. Hitschmann : The Theory of Dreams. Five lectures.

Dr. R. Sterba : The Theory of the Libido. Four lectures.

Dr. W. Hoffer : Introduction to the Theory of the Neuroses. Five lectures.

Dr. R. Wälder : The Psychology of Philosophical Systems. Five lectures.

Dr. E. Bibring : The psycho-analytical Theory of Character. Five lectures.

Dr. H. Hartmann : Introduction to the Theory of Psycho-Analysis as a Science. Five lectures.

Seminars

Dr. P. Federn : Reading and Discussion of Freud's Writings (every Tuesday).

Dr. E. Hitschmann : On Psycho-Analytic Therapy (alternate Wednesdays).

Anna Freud : The Technique of Child-Analysis (every Monday).

Study Circles

Dr. Helene Deutsch : Control-seminars for Practising Analysts.

Dr. E. Bibring : On Psycho-Analytic Characterology (for practising analysts).

Dr. Ruth Brunswick : On the Study of the Psychoses.

Pedagogy

A. Aichhorn : Practical Talks in Baby Homes, Crèches and Orphanages, including discussions of special difficulties.

Dr. W. Hoffer : Seminar for Educationists (alternate Fridays).

Dr. R. H. Jokl,

Secretary.

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